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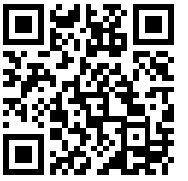

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(Rev.) Andrew J. Aarbau

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Biographical Notes -

Rev. Andrew Joseph Ambauen was born in Switzerland March 7, 1847.

He is a catholic priest.

He arrived in Milwaukee on March 7, 1872.

See 1914-'15 N. M.

He lives at Dodgeville, Iowa Co.

Died. Wis.

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Behold, I stand at the gate, and knock. — Apoc. III., 20.

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Pearls of Devotion

Compiled from Highly Approved Sources

BY

Rev. Andrew Jos. Ambauen

Author of the "Devuot Companion", etc.

Mt. Carmel Press

298 New Main St.

Yonkers, N. Y.

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Nihil Obstat.

ARTHUR J. SCANLAN, S. T. D.

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† PATRICK J. HAYES

Archbishop of New York

New York, December 8, 1923

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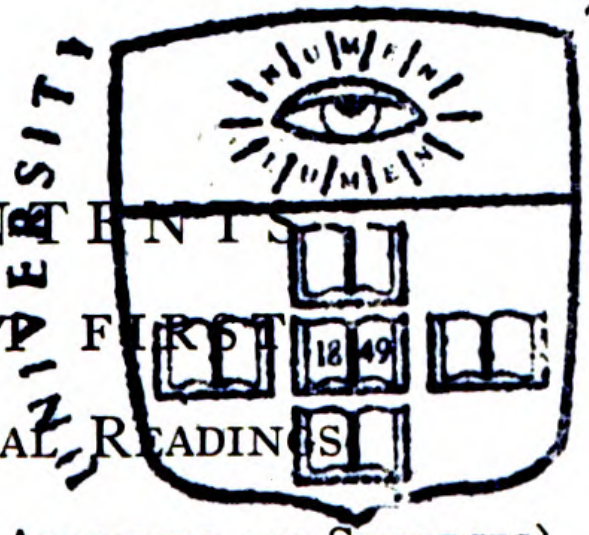

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PART FIRST

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WHOLESOME THOUGHTS AND COUNSELS FOR CATHOLIC CHRISTIANS

(Alphabetically Arranged by Subjects)

ADVERSITY

IT IS good for us now and then to have some troubles and adversities; for oftentimes they make a man enter into himself, that he may know that he is an exile, and place not his hopes in anything of the world.

It is good for us sometimes to suffer contradictions, and to allow people to think ill and slightingly of us, even when we do and mean well. These are often helps to humility, and rid us of vain glory.

THE FOLLOWING OF CHRIST, by the Venerable Thomas a Kempis.* Book I., Chapter 12., Number 1.

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* The *"Following of Christ"* — a litt

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Mind what thou art about: labor faithfully in My vineyard: I will be thy reward.

Write, read, sing, lament, keep silence, pray, bear adversities manfully; eternal life is worth all these, and greater combats.

Peace shall come on one day, which is known to the Lord.

And it will not be day or night, such as it is at present; but light everlasting, infinite brightness, steadfast peace, and safe repose.

B. III., Ch. 47., N. 2.

Thou wouldst wish to be already in

---

book for sale by almost every Catholic bookseller in the country — has been familiar to the Christian world for upwards of four centuries; and, translated into most all languages, it has received the unequalled approbation of the learned and pious; even Fontenelle emphatically pronounced it the most excellent production that ever issued from the hand of man, the Gospel being of divine origin.

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the liberty of the glory of the children of God.

Now doth the eternal dwelling and the heavenly country full of festivity, delight thee.

But that hour is not yet come; for there is yet another time, a time of war, a time of labor, and probation.

B. III., Ch. 49., N. 3.

Pertaining Scripture Texts

As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them.

Wisdom, Ch. 3:6.

Amen, amen I say to you, unless the grain of wheat falling into the ground die,

Itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world,

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keepeth it unto life eternal. — St. John, 12:24 & 25.

We glory in tribulations, knowing that tribulations worketh patience, and patience trial, and trial hope, and hope confoundeth not. — Rom. 5:3 & 4.

For that which is at present momentary and light of our tribulations, worketh for us above measure exceedingly an eternal weight of glory. — 2 Cor. 4:17.

He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. — Isaias, 53:7.

Let us go forth therefore to him without the camp, bearing his reproach. — Hebr. 13:13.

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Sayings of Great Saints

God prepares souls for his graces by interior (and exterior) crosses. By them the affections are purged of all earthly dross, constancy is tried, and an occasion is afforded for the exercise of the most difficult and heroic virtues. — *St. John Climacus.*

Many righteous are afflicted in this world; but in this also appears justice and mercy, inasmuch as by afflictions of this kind, some corruptions in them are purged, and they are the more drawn up to God, and away from their affection for earthly things: as Gregory says: "The ills which press us in this world, compel us to go to God." — *St. Thomas Aquinas.*

Present tribulation is the way to glory, the way to the kingdom. — *St. Bernard.* .....

He gains not Jesus Christ who suffers not for Him. — *St. Joseph Calasanctius.*

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Write, O most loving Savior, Thy wounds upon my heart, that I may always read in them Thy pains and Thy love. — *St. Augustine.*

The good man suffers but to gain,
And every virtue springs from pain;
As aromatic plants bestow
No spicy fragrance while they grow;
But crushed or trodden to the ground,
Diffuse their balmy sweets around.

Oliver Goldsmith.

BEATITUDE ETERNAL

THIS IS the highest wisdom, by dispising the world, to make progress toward the Kingdom of heaven. — THE FOLLOWING OF CHRIST, B. I. Ch. I. N. 3.

It is vanity, therefore, to seek perishing riches, and to trust in them.

Vanity, also it is, to court honors,
o lift up one's self on high.
it is to follow the desires of

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the flesh, and to desire that for which hereafter there must be a heavy penalty.

Vanity it is to wish a long life, and to take but little pains about a good life.

Vanity it is to attend only to the present life, and not to look forward to the things that are to come.

It is vanity to love what is passing away with all speed, and not to be hastening thither where endless joy abideth. — B. I. Ch. I. No. 4.

Oftentimes call to mind the proverb. The eye is not satisfied with seeing nor is the ear filled with hearing.

Study, therefore, to wean thy heart from love of visible things, and to betake thee to the things unseen. — B. I. Ch. I. No. 5.

Pertaining Scripture Texts

Whosoever drinketh of this water, shall thirst again; but he that shall

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drink of the water that I will give him, shall not thirst forever.
Words of Jesus to the Samaritan woman. — St. John 4:13.

We have not here a lasting city: but we seek one that is to come. — Hebr. 13:14.

Seek ye first the kingdom of God, and his justice, and all these things shall be added unto you. — *St. Matt.* 6:33.

This is eternal life: that they may know thee, the only true God, and JESUS CHRIST, whom thou hast sent. —*St. John* 17:3.

If thou wilt enter into life, keep the commandments. —*St. Matt.* 19:17.

SAYINGS OF GREAT SAINTS

Unquiet is the heart of man until it rests in God. — *St. Augustine.*

"To what end didst thou come hither?" — *St. Bernard's daily question.*

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Unhappy is the man who knoweth all other things, and knoweth not Thee; but happy whosoever knoweth Thee, though he know nothing else. — *St. Augustine.*

What a glorious thing human life is,
And how glorious man's destiny!

Longfellow.

* * *

The soul weary and confined from home,
Rests and expatiates in the life to come.

Pope.

CONFIDENCE IN GOD

SON, SUFFER ME to do with thee what I will; I know what is expedient for thee.

Thou thinkest as man; thou judgest in many things as human affection suggesteth.

Lord, what Thou sayest is true.

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Greater is Thy care for me that all the care I can take of myself.

For at too great a hazard doth he stand who casteth not his whole on Thee.

THE FOLLOWING OF CHRIST, B. III., Ch. 17. N. 1.

PERTAINING SCRIPTURE TEXTS

Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever. — Ps. 54:23.

Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. — Jer. 17:7.

In the world you shall have distress: but have confidence, I have overcome the world. - St. John 16:33.

Casting all your care upon him, for he hath care of you. — Pet. 5:7.

them that love God, all things gether unto good. — Rom. 8:28.

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Sayings of Great Saints

God extends a constant and special protection over those who place all their confidence in Him; and they who do so may rest assured that no harm will happen to them. — *St. Vincent of Paul.*

A Christian whose hope is in God may be oppressed, but he cannot be overcome. — *St. Cyprian.*

When our necessity is greatest, God's help is nearest. — *St. Ambrose.*

I could never hope for pardon or heaven when I think of my great sins, but I venture to hope that through the merits of Christ I may be saved by means of penance and keeping of the commandments. — *St. Augustine.*

Such a one (whose hope is in God) is like a general backed by a strong reserve. — *St. Francis de Sales.*

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God's wisdom reigns
Supreme confessed;
His power is infinite; His love
Thy deepest fondest dreams above,—
So Trust and Rest.

Adelaide Anne Procter.

DEATH

THOU SHOULDST so order thyself in every deed and thought as if thou wert immediately to die. — THE FOLLOWING OF CHRIST, B. I., Ch. 23., N. 1.

Blessed is the man that has the hour of his death continually before his eyes, and daily putteth himself in order for death.

If thou hast anytime seen a person die reflect that thou too must pass the same way. — B. I., Ch. 23., N. 8.

Be, therefore, always in readiness, and so live that death may never find thee unprepared.—B.I., Ch. 23., N.3.

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Pertaining Scripture Texts

Watch ye, because you know not the day nor the hour. — St. Matt. 25:13.

Blessed are those servants, whom the Lord when he cometh shall find watching. — St. Luke 12:37.

If the tree fall to the south, or to the north, in what place soever it shall fall, there it shall be. — Ecclesiastes 11:3.

Sayings of Great Saints

Life and death are wrongly named, for what is this life but the mother of corruption? and therefore a constant dying is the true way to the life of the blessed. There is but one true life—that which leads to life eternal; but one real death—the loss of the soul. — *St. Gregory Nazianzen.*

He who hourly awaits death, even if he die suddenly, will not fail to die well. — *St. Alphonsus Liguori.*

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O how sweet it is to die, if one's life has been a good one! — *St. Augustine.*

O man, says St. Francis of Sales* represent to yourself in lively colors, that at your death the world ceases to exist with respect to you. In that last hour the pleasures, the vanities, the riches, the honors, the friendships, and all that was dear to you, will disappear before your eyes as so many shadows. Oh fool that I am! you will then say, for what trifles and fooleries have I lost all! On the contrary piety and good works will appear pleasant to you, and you will exclaim: O, why did I not travel on this blessed road! Then the sins which you now consider as mere trifles, will seem to you like mountains, and all that you thought you had accomplished as great things, with regard to piety, will seem to you very little.

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* Philothea, Part I. Chap. 13.

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EXAMPLE, GOOD AND BAD

TURN ALL occasions to thy spiritual profit, so that the good example thou mayest see or hear may stir thee up to imitate them.

And whatever thou shalt observe that is blameworthy, take care not to do the same thing thyself, or if thou have ever done so, study to amend as soon as possible.

As thine eye observeth others, so again thou art also observed by others.

THE FOLLOWING OF CHRIST, B. I. Ch. 25. N. 5.

PERTAINING SCRIPTURE TEXTS

So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. — St. Mat. 5:16.

Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works, which they

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shall behold in you, glorify God in the day of visitation. — I Pet. 2:12.

With what judgment you judge you shall be judged: and with what measure you mete, it shall be measured to you again.

Why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? — St. Matt. 7:2 & 3.

He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

See that you despise not one of these little ones: for I say to you that their Angels in heaven always see the face of My Father who is in heaven. —St. Matt. 18:6 & 10.

Sayings of Great Saints

heaven's declare God's glory,

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not because their voice is heard, but because the mere sight of them leads man to admire their creator. So it is, only in a higher way, with the martyrs. — *St. John Chrysostom.*

A large portion of mankind is more moved to the desire of heavenly things by example than by argument. — *St. Gregory.*

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
Longfellow.

FRIENDS AND FRIENDSHIP

IF THOU placest thy peace in any person, for thy own gratification, and for the sake of his society, thou shalt be unsettled and entangled.

But if thou hast recourse to the everliving and abiding truth, thou wilt not be greatly grieved, if a friend forsake thee or die.

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THE FOLLOWING OF CHRIST, B. III. Ch. 42. N. 1.

How often have I not found faithfulness there where I thought I might depend upon it.

And how often have I there found it where I the less expected it. — B. III., Ch. 45., N. 1.

Without a friend thou canst not live happily; and if Jesus be not a friend to thee above all, thou wilt indeed be sad and desolate.

Thou dost foolishly, therefore, to trust in any other, or to rejoice in any other.

We ought rather to choose to have the whole world against us than to offend Jesus.

Of all, therefore, that are dear to thee let Jesus be thy special beloved. — B. III. Ch. 8., N. 3.

PERTAINING SCRIPTURE TEXTS

He that is a friend loveth at all

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times: and a brother is proved in distress. — Proverbs, 17:17.

You are my friends if you do the things that I command you. — St. John 15:14.

God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. — Gal. 6:14.

Sayings of Great Saints

That is true and firmly-cemented Christian friendship which is brought about by no selfish interest, mere bodily presence, or deceitful cunning flattery, but by the fear of God. — St. *Jerome.*

When we carelessly make friends with wicked people, we become involved in their sins; and our life is discordance with Him who is perfect righteousness, in proportion as it har-

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monizes with the friendship of the bad. — *St. Gregory.*

I speak not (here) of that simple love of charity which we must have for all men; but of that spiritual friendship, by which two, three, or more souls communicate one to another their devotion and spiritual affections and make themselves all but one spirit. Such happy souls may justly sing: *Behold how good and pleasant it is for brethren to dwell together in unity.* — Ps. 132:1. *St. Frances de Sales.*

All love is not friendship: for when one loves without being again beloved, then there is love, but not friendship; because friendship is a communication of love, therefore where love is not mutual, there can be no friendship. Nor is it enough that it be mutual, but the parties that love each other must know their mutual affection, for if they know it not, they have love but no friendship. — *Idem.*

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Friendship is the most dangerous love of all; because other loves may be without communication; but friendship, being wholly grounded upon it, we can hardly hold a communication of friendship with any person without partaking of its qualities. — *Idem.*

True happinness
Consists not in the multitude of friends,
But in the worth and choice. Nor would I have
Virtue a popular regard pursue:
Let them be good that love me, though but few.

Ben Johnson.

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GOD

And God's Love for Us and our Love for God and for our Neighbor

WE MUST love God, and for His sake also our neighbor.

Consider each thing as flowing from the sovereign Good; and therefore all must be returned to me (God), as to their origin.

The Following of Christ, B. III., Ch. 9., N. 7.

Come, then, faithful soul, make thy heart ready for this Spouse, so that He may vouchsafe to come to thee and to dwell within thee.

For so He saith: "If any man love Me he will keep My word, and my Father will love him; We will come to Him and make our abode with him." —B. II., Ch. I., N. 2.

No great confidence must be placed in frail and mortal man, useful

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though he be, and dearly beloved; nor shouldst thou be much grieved if he sometimes oppose and contradict thee.

They that to-day are with thee, to-morrow may be against thee; and they often change to the contrary, like the wind.

Put thy whole trust in God, and let Him be thy fear and thy love.

He will answer for thee, and will graciously do for thee as shall be best. — B. III., Ch. I., N. 3.

Pertaining Scripture Texts

The word of God on high is the fountain of wisdom, and her ways are everlasting commandments. — Ecclus. 1:5.

Jesus answered and said to him (Judas, not the Iscariot): If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. — St. John 14:23.

By this hath the charity of God

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appeared towards us, because God hath sent His only begotten Son into the world, that we may love by Him.

In this is charity, not as though we had loved God, but because he hath first loved us, and sent His Son to be a propitiation for our sins. — John 4:9 & 10.

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jer. 17:5.

And we beseech, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. — Thess. 5:14.

Bear ye one another's burdens; and so you shall fulfill the law of Christ. — Gal. 6:2.

Sayings of Great Saints

(Love of God)

true measure of our love to

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God is to love Him without measure. — *St. Francis de Sales.*

And *St. Augustine* says: "He loves God too little who loves anything beside God; unless indeed he loves it out of love to God."

And *St. Teresa*: "To suffer or to die."

And *St. Francis of Assisi*: "My God and my all! What art Thou? and what am I, but a worm of the earth? Most Holy Lord! Would that I loved Thee!"

Say with St. Ignatius of Loyola:

Only Thy grave,
Only Thy love,
Only that, O Lord,
Only that give me,
For it makes me so rich
I ask no more,
I am Thine and Thou mine,
Then shall I be eternally happy.

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Love of our Neighbor

Banish mutual good will and you take the sun out of the heavens; you make social intercourse impossible. — *St. Gregory the Great.*

See how the different members of the body participate in each other's misfortune. If a thorn runs into the foot the eyes look for it, the tongue asks about it, the back bends towards it, the hand endeavors to extract it. We should conduct ourselves in like manner towards our neighbor. — *St. Augustine.*

O how I *fear Thee,* Living God,
With deepest, tenderest fears,
And worship Thee with trembling hope.
And penitential tears.

* * *

Yet I may *love Thee* too, O Lord,
Almighty as Thou art;
For Thou hast stooped to ask of me
The love of my poor heart.

F. W. Faber.

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HUMILITY

NEVER ESTEEM thyself to be anything on account of thy good works. . . Thou hast not anything in which thou canst glory, but many things for which oughtest to abase thyself; for thou art much weaker than thou canst comprehend. — THE FOLLOWING OF CHRIST. B. III., Ch. 4., N. 1.

The humble men God protecteth and delivereth, the humble He loveth and consoleth; to the humble He inclineth Himself; on the humble He bestoweth bounteous graces, and after he hath been brought low, raiseth him up unto glory. — B. II., Ch. 2., N. 2.

When the disciples asked who was the greatest in the kingdom of heaven, they received this answer: Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

Whosoever, therefore, shall humble

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himself as this little one, he is the greatest in the kingdom of heaven. — B. III., Ch. 58., N. 9.

Woe to them who disdain to humble themselves willingly with the children; for the lowly gate of the heavenly kingdom will not admit them to enter. — B. III., Ch. 58., N. 10.

Pertaining Scripture Texts

What hast thou that thou hast not received? And if thou hast received, why dost thou glory, and if thou hast not received it? — I Cor. 4:7.

Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. — I Pet. 5:6.

Who setteth up the humble on high, and comforteth with health those that mourn. — Job 5:11.

Amen I say to you, unless you be converted, and become little children you shall not enter into the kingdom of heaven. — St. Matt. 18:3.

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He hath put down the mighty from their seat, and hath exalted the humble. — St. Luke 1:52.

Everyone that exalteth himself shall be humbled; and he that humbleth himself, shall be exalted. — St. Matt. 23:12.

Sayings of Great Saints

Hold thyself in low esteem, renounce the pleasures of the senses, detach thyself from the vain cares of this world, and thou shalt gain true peace of heart. — *St. Sisoes.*

Most men look for miracles as a sign of sanctity; but I prefer a solid and heartfelt humility to raising the dead. — *St. Pachomius.*

Pride maketh a man almost insane, for it teaches him to despise what is most precious, grace and glory, and to esteem what is most vile, vanity and ambitions. — *St. Bonaventure.*

So capital a point is humility, that

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we are not left to learn it from a common teacher. It is our Divine Savior Himself who says: Learn of Me, for I am meek and humble of heart. — *Dionysius, the Great.*

Behold a great miracle! God is high. Lift up yourself, He flies from you. Humble yourself, He descends to you. — *St. Augustine.*

The heights of heaven are mounted by the steps of humility. — *Idem.*

Humiliation is the way to humility. If you desire the grace of humility you must not refuse the way. — *St. Bernard.*

God hath sworn to lift on high
Who sinks himself by true humility.

Keble.

* * *

Lowliness is the base of every virtue,
And he who goes the lowest, builds the safest.

Bailey.

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INTENTIONS, GOOD

THE PURER the eye of thy intention is, with so much greater constancy wilt thou pass through these adverse storms.*

THE FOLLOWING OF CHRIST, B. II., Ch. 6., N. 3.

Man looketh on the face, but God seeth into the heart.

Man considereth the actions, but God weigheth the intentions. — B. II., Ch. 6., No 3.

PERTAINING SCRIPTURE TEXTS

The light of thy body is the eye. If thy eye be single, thy whole body shall be lightsome. — *St. Matt.* 6:22.

And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.—*St. Matt.* 11.42.

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* Of quickly changed feeling.

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Whether you eat or drink, or whatsoever else you do, do all to the glory of God. — Cor. 10:31.

Sayings of Great Saints

It (good intention) renders all works, even the smallest, golden and divine. — *St. Anselm.*

It makes all thoughts, words and deeds meritorious, and cause us to expect in the hour of death, like the wise virgins, the heavenly bridegroom, Jesus, and be richly rewarded by Him. — *St. Gregory.*

Let us make the maxim of St. Paul the rule of our lives: Whether you eat or drink, or whatsoever else you do, do all things for the glory of God. Whether we pray, fast, mourn, forgive, go in or out, buy, sell, talk or keep silence, and whatever else we do, let us do it for the honor and glory of God, and whatever cannot be done

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for His honor and glory, let it not be done at all. — *St. Chrysostom.*

To excite himself and his disciples to do all for God. St. Ignatius of Loyola ever kept before him the words: Ad Majorem Dei gloriam (for the greater Honor of God). — *The motto now of the Society of Jesus.*

My reason, all my faculties write
To make Thy glory my supreme delight :
Forbid it, Fountain of my brightest days,
That I should rob Thee, and usurp Thy praise!

My soul, rest happy in thy low estate,
Nor hope nor wish to be esteemed so great;
To take the impression of a will divine —
Be that Thy glory, and those riches Thine.

Cowper.

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JESUS CHRIST

(Our Exemplar)

HE (JESUS) is gone before thee, carrying His cross, and He died for thee upon the cross, that thou mayst also bear thy cross, and love to die on the cross.

Because if thou die with Him, thou shalt also live with Him; and if thou art His companion in suffering, thou shalt also be His companion in glory. The Following of Christ, B. II., Ch. 12, M., N. 2.

(Our Teacher)

He that followeth Me, walketh not in darkness, saith the Lord. — B. I., Ch. I., N. 1.

I teach without noise of words, without confusion of opinions, without ambition of honor, without strife of arguments.

I am He who teacheth to despise

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earthy things, to loath things present, to seek the things eternal, to fly honors, to endure scandals, to repose all hope in Me, to desire nothing out of Me, and above all things ardently to love Me. — B. III., Ch. 43. N. 3.

(He gives Himself to Us in Holy Communion)

Thanks be to Thee, O Thou Creator and Redeemer of men, who, to manifest to the whole world Thy love, hast prepared a great supper, wherein Thou hast set before us to be eaten, not the typical lamb, but *Thy most sacred Body and Blood,* rejoicing all the faithful with Thy holy banquet, and enebriating them with the chalice of salvation, in which are all the delights of Paradise and the holy angels do feast with us, but with a more happy sweetness. — B. IV., Ch. II., N. 5.

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Pertaining Scripture Texts

They crucified Him, and with Him two others, one on each side and Jesus in the midst. — St. John 19:18.

Let us run by patience to the fight proposed to us: looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame. — Hebr. 12:1 & 2.

He humbled himself, becoming obedient unto death, even to the death of the cross. — Phil. 2:8.

Jesus spoke to them (the scribes and Pharisees), saying: I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life.— St. John 8:12.

A certain man made a great supper, and invited many. — St. Luke, 14:16.

Jesus said to them (the Jews): Amen, Amen, I say to you: Except

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you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life, and I will raise him up in the last day.

For My flesh is meat indeed: and My blood is drink indeed. — St. John, 6:54-56 ind.

Thou didst feed Thy people with the food of angels, and gavest them bread from heaven prepared without labor: having in it all that is delicious and the sweetness of every taste. — Wisdom 16:20.

Sayings of Great Saints

O God, can he who has faith reflect seriously on the suffering and ignominies Jesus Christ endured for us, and not burn with love for Him! — *St. Alphonse of Liguori.*

There are two classes of men who need holy communion: the perfect,

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that they may not decline in perfection, and the imperfect, that they may become perfect: the strong, that they may maintain their strength, and the weak, that they may acquire strength. — *St. Francis de Sales.*

In giving himself for our food, Jesus Christ loved us to the last degree; because he united himself entirely to us, as food is united to those who eat it.—*St. Bernardine of Sienna.*

Those who receive Our Lord frequently assume His nature and are, as it were, transformed into Him. — *St. Augustine.*

That last night, at supper lying,
'Mid the twelve, His chosen band,
Jesus, with the Law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives Himself with His own hand.
"Pange Lingua".

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KNOWLEDGE

BETTER IT is to have but little knowledge, with humility and a weak capacity, than great stores of learning with vain complacency.

THE FOLLOWING OF CHRIST. B. III. Ch. 7, N. 3.

Every man naturally desireth to know; but what doth knowledge avail without the fear of God? — B. I. Ch. 2. N. 1.

The highest and most useful lesson we can learn is this: To know truly and to look down upon ourselves. — B. I. Ch. 2. N. 4.

How many who take little care in serving God are ruined through vain learning in the world. — B. I. Ch. 3. N. 6.

PERTAINING SCRIPTURE TEXTS

Let my judgment come forth from Thy countenance; let thy eyes be-

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hold the things that are equitable. — Ps. 16:2.

He bowed the heavens, and came down: and darkness was under his feet. — Ps. 17:10.

Blessed is the man that findeth wisdom (that is, the knowledge and love of God). — Prov. 3:13.

She is more precious than all riches; and all the things that are desired are not to be compared with her. — Prov. 3:15.

Who is a wise man, and endowed with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom. — St. James 3:13.

Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. — 2 Peter 3:18.

Sayings of Great Saints

Unhappy is the man who knoweth all other things, and knoweth not

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Thee (heavenly wisdom); but happy whosoever knoweth Thee, though he know naught else. — *St. Augustine.*

Why seekst thou rest to the mind sometimes in this object and sometimes in that? What thou desirest is to be found only in Me: behold it is in My hands. Seek it in Me, who am the *Wisdom* God. Take Me for thy spouse and thy portion, and thou shalt have treasures inestimable. — *St. Lawrence Jiustiniani.*

O'er all to scan
God in His works and word shown forth below;
Creation's wonders, and Redemptions plan;
Whence came we, what to do, and whither go:
This is true knowledge, and "the whole of man."

A Christian poet.

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LOVE

(And Love's most Wonderful Effects

A GREAT THING is love — a great good every way; which alone lightened all that is burdensome, and beareth equal all that is unequal:

For it carrieth a burden without being burdened, and maketh all else that is bitter sweet and savory.

The noble love of Jesus impelleth us to do great things, and exciteth us always to desire that which is the most perfect.

The Following of Christ, B. III. Ch. 5. N. 2.

Men soon change, and they quickly fail; but Christ abideth forever, and standeth by us to the end. — B. II. Ch. I. N. 2.

Love is swift, sincere, pious, pleasant, and delightful, strong, patient,

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faithful, prudent, long-suffering, courageous and never seeking itself.

For where a man seeketh himself, there he falleth from love.

Love is circumspect, humble, upright; not soft, not light, nor intent upon vain things; is sober, chaste, steadfast, quiet, and keepeth a guard over all the senses. — B. III. Ch. 5. N. 7.

God hath thus ordered it, that we may learn to bear one another's burdens for no one is without a fault, no one but hath a burden; no one is sufficient for himself; but we have to support one another, help, instruct and admonish one another. — B. I. Ch. 16. N. 4.

Pertaining Scripture Texts

Jesus said to him (doctor of the law): Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole

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mind. This is the greatest and the first commandment.

And the second is like to this: Thou shalt love thy neighbour as thyself. — St. Matthew, 22:37 - 39.

This is my commandment, that you love one another, as I have loved you. — St. John, 15:12.

You are my friends, if you do the things that I command you.— St. John 16:14.

Charity is patient, is kind: charity envieth not, dealeth not perversly: is not puffed up.

Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth with the truth.

Beareth all things, believeth all things, endureth all things. — I Cor. 13:4 - 7.

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Sayings of Great Saints

The love of God cannot stand idle: if it be real, it does great things, if it refuse to work, it is not true love. — *St. Gregory.*

It (charity) is the mother, the root and fountain head whence the other virtues have their origin; inasmuch as it stamps them all with that divine character which renders them worthy of an everlasting reward. — *St. Thomas Aquinas.*

O happy love of God! whence springs constancy in good deeds; purifying the affections, refining the mind, sanctifying the desires, illumining our good works, rendering our virtues fruitful, bestowing excellency of merit, raising us to the most sublime rewards. — *St. Bernard.*

My God and my all! What art Thou? and what am I?, but a worm of the earth? Most Holy Lord! Would that I loved Thee! Sweetest Lord!

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Would that I loved Thee! — *St. Francis of Assisi.*

Only Thy grace,
Only Thy love,
Only that, O Lord,
Only that give me.
For it makes me so rich,
I ask no more,
If I am Thine and Thou mine,
Then shall I be eternally happy.
St. Ignatius of Loyola.

MARY

The Blessed Virgin, Mother of Christ and our Spiritual Mother, Queen of all Saints

I AM to be praised in all My (God's) Saints; I am to be blessed above all and to be honored in each, whom I have so gloriously magnified and predestinated, without any foregoing merits of their own. . .

And he that derogateth from any

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one of the Saints, derogateth also from Me, and from all others in the kingdom of heaven.
THE FOLLOWING OF CHRIST, B. III. Ch. 58. N. 4.

PERTAINING SCRIPTURE TEXTS

The queen stood on the right hand, in gilded clothing; surrounded with variety. — Ps. 44:10.

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array.— Cant. 6:9.

From henceforth all generations shall call me blessed. — St. Luke, 1:48.

I love them that love Me: and they that in the morning early watch for Me shall find Me. — Prov. 8:17.

SAYINGS OF GREAT SAINTS

As the Blessed Virgin Mary surpasses all Saints in the grace of a vir-

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tuous life and merits, so she stands higher than all the elect in the grace of glory and reward. — *St. Bonaventure.*

As the splendor of the sun surpasses the splendor of all the stars combined, so the glory of Mary surpasses the glory of all the other Saints. — *St. Basil.*

Pray for us, Patron and Lady, Queen and Mother of God. — *St. Athanasius.*

Following her, thou strayest not; thinking of her, thou errest not; asking of her, thou wilt never despair; clinging to her, thou wilt never fall. If she be with thee thou hast all, and wilt thyself feel how true the words "and the name of the Virgin was Mary." — *St. Bernard.*

O Virgin Mother, daughter of thy Son!
Created beings all in lowliness
Surpassing, as in height above them all,

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Term by the eternal counsil preordain'd,
Ennobler of the nature, so advanced,
In thee, that its great Maker did not scorn,
To make Himself His own creation;
For in thy womb rekindling shone the love
Reveal'd whose genial influence makes now
This flower to germin in eternal peace*
Here thou to us, of charity and love,
Art, as the noonday torch; and art, beneath,
To mortal man, of hope a living spring;
So mighty art thou, Mary, and so great;
That he, who grace desireth, and comes not
To thee for aidance, fain would have desire

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* Mary is the Mother of Christ, from whose merits and grace the heavenly rose, the company of the elect, has sprung.

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Fly without wings. Not only him who asks
Thy bounty succours; but doth freely oft
Forerun the asking. Whatsoever may be
Of excellence in creature, pity mild,
Relenting mercy, large munificence,
Are all combined in thee.**

DANTE, *Paradise* XXXIII, 1.

NATURE, HUMAN, ITS WEAKNESS

(PRONENESS TO EVIL AND THE EFFICACY OF DIVINE GRACE)

I PERCEIVE in my flesh the law of sin contradicting the law of my mind, and leading me captive to obey sensuality in many things.

Neither can I resist the passion thereof, unless Thy most holy grace,

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** The Son gives an infinite value to odness of His Mother.

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infused with fervor, into my heart, assist me.

THE FOLLOWING OE CHRIST. B. III. Ch. 55. N. 1.

I stand in need of Thy grace and of great grace, in order to overcome nature, always prone to evil from its youth. — B. II. Ch. 55. N. 2.

I can do all things in Thee when grace strengtheneth me. B. III. Ch. 55. N. 4.

PERTAINING SCRIPTURE TEXTS

I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. — Rom. 7:23.

The imagination, and thought of man's heart are prone to evil from his youth. — Genesis 8:21.

I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit; *f*

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without me you can do nothing. — St. John, 15:5.

Out of the mouths of infants and sucklings Thou hast perfected praise. — Ps. 8:2.

Sayings of Great Saints

None are holy besides Thee, O my God, for none are holy but by Thee. — *St. Augustine.*

The elect rise again from their falls, more humble, cautious, and fervent. — *Idem.*

Infant martyrs (for instance) are indeed the work of grace. They confess in silence; they fight unknowingly, they triumph unawares; they die unconsciously, they find themselves with crowns and palms before they have learned their very names. — *St. John Chrysostom.*

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The Lord will grace and glory give
To those who humbly seek His face;
We live for glory while we live,
And seek it in the paths of grace.

J. Montgomery.

OBEDIENCE

IT IS MUCH safer to be in subjection than in authority.

THE FOLLOWING OF CHRIST, B. I. Ch. 9. N. 1.

I have often heard that it is safer to listen and to take advice than to give it. — B. I. Ch. 9. N. 8.

PERTAINING SCRIPTURE TEXTS

And he went down with them, and came to Nazareth, and was subject to them. —St. Luke 2:51.

He humbled himself, becoming obedient unto death, even the death of the cross. — Phil. 2:8.

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Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief. For this is not expedient for you. — Hebr. 13:17.

Sayings of Great Saints

Obedience although it implies necessity in respect to that which is commanded, implies likewise a ready will for the fulfillment of the command. Such was the obedience of Christ. His passion and death in themselves were repugnant to His will, yet He willed to fulfil the will of God.— *St. Thomas Aquinas.*

Obedience is the sacrifice of one's own will, and it is a great sacrifice for man, when what is commanded is contrary to his inclination and to his advantage. — *St. Bonaventure.*

The more we subject ourselves to men, having no other will but that of

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those who are over us, the more we shall master our will, so as to conform it to the will of God. — St. Teresa.

Learn to comply willingly to the wishes of the equals, and thus thou wilt learn to fulfill cheerfully the commands of thy superiors. — *St. Francis of Sales.*

I worship Thee, sweet will of God!
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more.

* * *

I have no cares, O blessed Will,
For all my cares are Thine;
I live in triumph, Lord, for Thou
Hast made Thy triumphs mine.

F. W. Faber.

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PEACEABLENESS

THE GOOD peaceable man turneth all things unto good.

THE FOLLOWING OF CHRIST, B. III. Ch. 3. N. 1.

All our peace in this miserable life must be placed rather in humble endurance than in not experiencing oppositions. — B. III. Ch. 3. N. 3.

PERTAINING SCRIPTURE TEXTS

Blessed are the peacemakers: for they shall be called the children of God. — St. Matt. 519.

Be of one mind, have peace; and the God of peace and of love shall be with you. — 2 Cor. 13:11.

Follow peace with all men, and holiness: without which no man shall see God. — Hebr. 12:14.

Let every man be slow to speak and slow to anger. — James, 1:19.

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Sayings of Great Saints

My object was to reconcile, and having succeeded in it, I have suffered nought. — *St. Francis Solano.*

I have made an agreement with my tongue never to utter a word while my heart is excited. — *St. Francis of Sales.*

Never enter upon a strife of words especially at one's own fireside. A ship in which the timbers are not well joined will sink; so every community will fall to pieces whose members are not wedded together with the bonds of love. However, one must not for the sake of peace omit or give up anything which God commands; that is not the peace God desires. — *St. Teresa.*

In peace, there's nothing so becomes a man
As modest stillness and humility.

Shakespeare.

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QUALITIES OF PRAYER

MY SON, say this on every occasion: "Lord, if it be pleasing to Thee, so let it be".

Lord, if it be to Thy honor, let this be done in Thy name.

Lord, if Thou seest that this is expedient, and approvest it as profitable for me, then grant that I may use it to Thy honor.

But if Thou knowest that it will be hurtful to me, and not profitable for the salvation of my soul, take away from me such a desire."

THE FOLLOWING OF CHRIST. B. III. Ch. 15. N. 1.

God often giveth in one short moment what he hath for a long time denied.

He giveth sometimes in the end that which at the beginning of prayer He deferred to grant.—B. IV. Ch. 15. N. 1.

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Pertaining Scripture Texts

Father, if thou wilt, remove this chalice from me: but yet not my will, but Thine be done. — St. Luke 22:42.

He hath had regard to the prayer of the humble: and he hath not despised their petition. — Ps. 101:18.

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. — St. Matt. 7:7.

Hitherto you have not asked anything in my name. Ask, and you shall receive that your joy may be full. — St. John 16:24.

Sayings of Great Saints

He faithfully supplicating God for the necessities of this life is mercifully heard, and mercifully not heard. What is profitable for the sick man, the Physician knows rather than he who is ill. For this cause, Paul even

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was not heard when asking for his thorn in the flesh to be taken away. — *St Thomas Aquinas. (Summa Theologica.)*

You humble yourself, and God comes to you; you exalt yourself, and he flies from you. — *St. Augustine.*

Who shall fear deception when truth promises? — *Idem.*

Why should the Lord exhort us so strongly to ask his graces, if he did not wish to give them to us? — By his promises he has made himself a debtor. — *Idem.*

We have to wait a whole year, before the seed we sow in the ground bears fruit; and are we more impatient in regard to the fruit of our prayers. — *St. Francis of Sales.*

Nothing more grateful in the highest eyes,
thing more firm in danger to otect us;

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Nothing more forcible to pierce the skies,
And not depart till mercy do respect us;
And as the soul life to the body gives,
So prayer revives the soul, by prayer it lives.

Southwell, S. J.

READING, SPIRITUAL

WE OUGHT to read plain and devout books as willingly as those high and profound.

Let not the authority of the writer be a stumbling block, whether he be of great or small learning; but let the love of pure truth draw thee to read. Enquire who spoke this or that, but mark what is spoken.

THE FOLLOWING OF CHRIST, B. I. Ch. 5. N. 1.

If thou desire to profit, read with humility, simplicity, and faithfulness;

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nor ever desire to repute of learning.

Enquire willingly, and hear with silence the words of holy men. Let not the parables of the Elders displease thee, for they are not given without cause. — B. I. Ch. 5. N. 2.

Pertaining Scripture Texts

And my speech and my preaching was not in the persuasive words of human wisdom, but in the showing of the spirit and the power.

That your faith might not stand on the wisdom of men, but on the power of God. — I Cor. 2:4 & 5.

Attend unto reading, to exhortation, and to doctrine. — Tim. 4:13.

He (a wise man) shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings. — Prov. 1:16.

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Sayings of Great Saints

By spiritual reading our mind and conscience are properly educated; since for it we obtain light to perform our outward action well; and to uplift our souls in prayer to the knowledge of the things of God. — *St. Bernard.*

Spiritual books are a mirror which Almighty God places before our eyes on purpose that, viewing ourselves therein, we may correct what is amiss, adorn ourselves with every virtue. — *St. Gregory.*

When we pray, we speak to God; and when we read good books, God speaks to us. — *St. Augustine.*

Persons who live in the world should persevere in coming to church to hear sermons, and should remember to read spiritual books, especially the lives of the saints. — *St. Philip Neri.*

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A good book is the best of friends, the same today and forever.

Sincerus.

SELF-DENIAL

IF WE strove like valiant men to stand in the battle, verily we should see the Lord from heaven assisting us.

For He is ready to help them that fight, trusting in His grace, who Himself provideth us occasions to fight, in order that we may overcome.

THE FOLLOWING OF CHRIST, B. I. Ch. II. N. 4.

For every mean and contemptible, and almost forgotten amongst men, seems that wisdom which is true and heavenly, not teaching high notions of self, nor seeking to be magnified upon earth; which may praise in words, while in their life they are far from it; yet this same is that precious pearl which is hidden from many.— B. III., Ch. 32. N. 3.

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Man's true progress consists in denying himself, and the man of self-secure likewise.— B. III. Ch. 39. N. 4.

Pertaining Scripture Texts

If any man will follow me, let him deny himself, and take up his cross and follow me. — St. Mark 8:34.

And he that taketh not up his cross, and followeth me, is not worthy of me. — St. Matt 10:38.

If any man will come after me, let him deny himself, and take up his cross and follow me.

For he that will save his life will lose it; and he that shall lose his life for my sake, shall find it. — St. Matt. 16:24 & 25.

To him that shall overcome I will give to sit in my throne: as I also have overcome, and am set down with my Father in his throne.—Apoc. 3:21.

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Sayings of Great Saints

Man is the king of himself when he regulates his body and his carnal affections according to reason. — *St. Thomas Aquinas.*

But, says St. Jerome, "when the soul serves vice she loses the honor of a kingdom."

"Conquer thyself, conquer thyself!" — *St. Francis Xavier,* always inculcated to his disciples.

Self-love is the greatest traitor we have to guard against. Like Judas it betrays us with a kiss. He who conquers it, conquers all enemies, he who does not conquer it is lost. — *St. Mary Magdalene de Pazzi.*

The happiness of man in this life does not consist in the absence, but in the mastery of his passions. — *Another Saint.*

Would'st thou inherit life with Christ on high?

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Then count the cost and know
That here on earth below
Thou needs must suffer with the Lord
and die.
We reach that gain, to which all else
is lost,
But through the cross.

A Christian Poet.

TEMPTATION

A MAN is never wholly secure from temptations as long as he liveth; for there is within us the source of temptation; since we were born in concupiscence.

THE FOLLOWING OF CHRIST, B. I. Ch. 13. N. 3.

Inconstancy of mind, and little confidence in God, is the beginning of all evil temptations.

For as a ship without a helm is driven to and fro by the waves, so the man who is negligent and giveth up his resolutions, is tempted in vari

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ous ways. Fire trieth iron, a temptation a just man.—B.I. Ch. 13. N. 5.

We must not despair when we are tempted, but the more fervently pray to God to vouchsafe to help us in every tribulation: who of a truth according to the saying of St. Paul, will make such issue with the temptation, that we may be able to sustain it.

Let us, then, humble our souls under the hand of God in every temptation and tribulation; for the humble in spirit He will save and exalt. — B. I. Ch. 13. N. 7.

Pertaining Scripture Texts

He that thinketh himself to stand, let him take heed lest he fall.

Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it. 1 Cor. 10:12 & 13.

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Blessed is the man that endureth temptations; for when he hath been proved he shall receive the crown of life, which God hath promised to them that love him. — St. James 1:12.

Sayings of Great Saints

Christ willed to be tempted for our caution, that no one however great a saint might deem, himself to be secure and exempt from temptation. — *St. Thomas Aquinas.*

The Lord indicating by His temptation that the trials (or temptations) of the devil are chiefly to attack the holy amongst us; for a victory over the saints is greater to him and more to be desired. — *St. Hilary.*

You know what snares the devils lay for us. You have witnessed their fury, and at the same time their weakness. Devote yourself wholly to the love of Jesus Christ. Trust completely in Him, and you will triumph over their malice. — *St. Antony.*

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Let thy gold be cast in the furnace,
  Thy red gold precious and bright;
Do not fear the hungry fire,
  With its caverns of burning light;
And thy gold shall return more
    precious,
  Free from every spot and stain;

For gold must be tried by fire,
  As a heart must be tried by pain.

Procter.

UNION WITH GOD

(By Conforming our Will to His)

GIVE ME, O LORD, heavenly wisdom, that I may learn above all things to seek thee, and to find thee; above all things to relish thee, and to love thee, and to understand all other things, as they are, according to the order of wisdom.

The Following of Christ, B. III. Ch. 28. N. 5.

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Pertaining Scripture Texts

Lord, what wilt Thou have me to do? — Acts 9:6.

What have I in heaven: and besides Thee, what do I desire upon earth? — Ps. 73:25.

Taste, and see that the Lord is sweet. — Ps. 33:9.

"Make up, therefore, your mind", says a saintly author, "ever to conform your will to the most holy will of the most all wise God, and you, too, shall taste the sweetness of the Lord."

'Tis Thy good pleasure, not my own,
In Thee, my God, I live alone;
And nothing I desire of Thee
But what Thy goodness wills for me.
O will of God! O will divine!
All, all our love be ever Thine.

St. Alphonsus Liguori.

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VIRTUE

IN TEMPTATIONS and tribulations is it proved what progress a man hath made; and also is there greater merit, and virtue is made more manifest.

Neither is it a great thing for a man to be devout and fervent while he feeleth no weight of adversity in time of trouble; but if he suffereth patiently, there will be hope of great profit.

THE FOLLOWING OF CHRIST, B. I. Ch. 13. N. 8.

Neither do thou conceive a great notion of thyself or imagine thyself to be especially beloved, if thou experience great devotion and sweetness; for it is not in such things as these that a true lover of *virtue* is known; nor doth the progress and perfection of a man consist in these things. ~~In~~

In offering thyself with thy whole what then, O Lord?

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heart to the Divine Will; not seeking the things that are thine, either in little or great, either in time or in eternity.

So that with the same equal countenance thou continue giving thanks both in prosperity and adversity, weighing all things in an equal balance. — B. III. Ch. 25. Nos. 3, 4, 5.

Pertaining Scripture Texts

And he that taketh not up his cross, and followeth me, is not worthy of me.

He that findeth his life shall lose it: and he that shall lose his life for me, shall find it. — *St. Matt.* 10:38 & 39.

Sayings of Great Saints

Ask any one you may chance to meet, "Do you wish for peace? and the whole of mankind will, as with one voice, reply, Yes, we wish for it.

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we desire it, we want to have it, and we love it. You must then love justice (virtue) for peace and justice are two inseparable companions: unless you love the friend (virtue) of peace, peace will not love you, nor come to visit your inmost heart.

St. Augustine.

There is nothing that may not be overcome by love (the virtue of love) blended with desire of the beloved object. If God be this object, and our heart yearn after Him, love will avail to overcome every evil. — *St. John Chrysostom.*

To him that loves, labor is not burdensome but pleasant... For labors undertaken in love are either not labors, or are labors loved. — *St. Augustine.*

"My Son, my dearest Son, look up to heaven and consider by the light of faith how glorious is the crown prepared to reward you for this pass-

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ing struggle." — Words of the Saintly mother of the martyr Symphorian to her son.

Know then this truth (enough for man to know),
"Virtue alone is Happiness below".

Pope.

* * *

There is no happiness without virtue. — *Madame De Stael.*

WORKS, CHARIATABLE

WITHOUT CHARITY, the outward work profiteth nothing; but whatever is done out of charity, be it ever so little and contemptible, it is all made fruitful, in as much as God regardeth more out of how much love a man doth a work, than how much he doth.

THE FOLLOWING OF CHRIST. B. I. Ch. 15. N. 1.

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He that has true and perfect charity seeketh himself in nothing, but only desireth God to be glorified in all things. — B. I. Ch. 15. N. 3.

Pertaining Scripture Texts

Whether you eat or drink or whatever else you do, do all to the glory of God. — 1 Cor. 10:31.

And do not forget to do good, and to impart; for by such sacrifices God's favor is obtained. — Hebr. 13:16.

Brethren, labor the more, that by good works you may make sure your calling and election. — 2 Pet. 1:10.

Sayings of Great Saints

Lord, if it be yet necessary to Thy people, I decline not to labor: Thy will be done. — *St. Martin on his deathbed.*

To do no good is tantamount to doing evil. Heaven is the recompence

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of labor; he that has done no work can claim no guerdon. If you had a servant who did indeed steal your goods, but who neglected his work, would you not dismiss him? Look to it, therefore, that you appear not before God with empty hands. — *St. John Chrysostom.*

A little charity is sweet; and when in tribulation,
A little patience brings the soul large peace and consolation;
A little daily cheerfulness, a little self-denial,
Will make our lighter troubles less, and help each heavier trial;
A little union serves to hold the good and tender-hearted,
'Tis firmer than a chain of gold, and never can be parted.

A Christian poet.

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YEARS OF ETERNAL HAPPINESS

MIND WHAT thou art about; labor faithfully in My vineyard: I will be thy reward.

Write, read. sing, lament, keep silence, pray, bear adversities manfully: *eternal life* is worth all these, and greater combats.

Peace shall come on one day, which is known to the Lord.

And it will not be day or night, such as it is at present: but *light everlasting,* infinite brightness, steadfast peace, and safe repose.

THE FOLLOWING OF CHRIST, B. III. Ch. 47. N. 2.

Oh, most happy mansion of the supernal city!

Oh, most bright *day of eternity!* which no night ever obscureth, but which the Sovereign Truth always enlighteneth.

A day always joyful, always secure,

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and never changing its state for the contrary. B. III. Ch. 48. N. 1.

Thou wouldst wish to be already in the liberty of the glory of the children of God.

Now doth the *eternal* dwelling, and the heavenly country full of festivity delight thee.

But that hour is not yet come; for there is yet another time, a time of war, a time of labor and probation. — B. III. Ch. 49. N. 3.

Pertaining Scripture Texts

They shall be inebriated with the plenty of Thy house, and Thou shalt make them drink of the torrent of Thy pleasure. — Ps. 35:9.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him. — I Cor. 2:9.

The kingdom of heaven suffers violence. — Matt. 11:12.

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By many tribulations must we enter the kingdom of God. — Acts 14:21.

He wins the price in the race who runs swiftly and steadily, and refrains from all things. — 1 Cor. 9:25.

Sayings of Great Saints

This (eternal) happiness may be felt, but not described. — *St. Augustine.*

The present life in comparison to everlasting bliss, is more like death than life. — *St. Gregory the Great.*

If the contemplation of creation is so sweet, how much more so must be the contemplation of the Creator. — *St. Charles Borromeo.*

What happiness to meet our relations and friends after so long and painful a separation, never then to be parted again. — *St. Augustine.*

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Rest comes at length; though life be
long and dreary,
The day must dawn and darksome
night be past;
Faith's journey ends in welcomes to
the weary,
And Heaven. the hearts true home,
will come at last.

F. W. Faber.

ZEAL

THE FERVENT and diligent man is ready for all things.

It is harder labor to withstand our vices and passions than to toil at bodily labors.

He that shunneth not small defects, by little and little falleth into greater.

Thou wilt always be glad in the evening if thou spend the day profitably.

Watch over thyself, stir up thyself, admonish thyself, and whatever may become of others, neglect not thyself.

In proportion as thou dost violence

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to thyself, the greater progress wilt thou make.

THE FOLLOWING OF CHRIST. B. I. Ch. 25. N. 11.

PERTAINING SCRIPTURE TEXTS

Not every one that sayeth to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. — Matt. 7:21.

And he (Paul) saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, *zealous* for the law, as also all you are this day.. — Acts 22:3.

The charity of Christ presseth me. —2 Cor. 5.14.

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Sayings of Great Saints

Of all divine things, the most god-like is to co-operate with God in the conversion of sinners. — *St. Denis the Areopagite.*

We owe far more to God than to ourselves, we owe as much to our neighbor as to ourselves. — *St. Augustine.*

He who loves God never says, "It is enough", but the more he has labored the more he is ready to labor. —*B. Sebastian.*

Up! 'tis no dreaming time! awake! awake!
For He who sits on the high Judge's seat,
Doth in His record mark each wasted hour,
Each idle word. Take heed thy shrinking soul

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Find not their weight too heavy, when it stands
At the dread bar from whence is no appeal.
Lo! while ye trifle, the light sands steal on,
Leaving the hour-glass empty, and thy life
Glideth away; stamp wisdom on its hours.

A Christian poet.

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PART SECOND

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WORDS OF OUR LORD, JESUS CHRIST

EXHORTING US TO HUMBLE, CONFIDENT AND FREQUENT PRAYER:

"ASK, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."

"For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask of him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children, how much more will your Father who is in Heaven, give good things to them that ask Him?" (St. Matth., VII: 7-11.)

"Amen, Amen, I say to you: if you ask the Father anything in my Name, he will give it to you."

"Hitherto you have not asked anything in my Name: Ask and you shall receive, that your joy may be full." (St. John, XVI: 23-24.)

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GENERAL PRAYERS AND DEVOTIONS

Of the Morning Exercise

(By St. Francis de Sales)

1. Adore God most profoundly, and return him thanks for having preserved you from the dangers of the night; and if, during the course of it, you have committed any sin, implore his pardon.

2. Consider that the present day is given you, in order that you may gain the future day of eternity; make a firm purpose, therefore, to employ it well, with this intention.

3. Foresee in what business or conversation you will probably be engaged; what opportunities you will have to serve God; to what temptations of offending him, you will be exposed, either by anger, by vanity, or any irregularity; and prepare yourself by a firm resolution to make the best use of those means which shall be offered you, to serve God, and advance in devotion; as also, on the other hand, dispose yourself carefully to avoid, resist, and overcome, whatever may present itself that would prove prejudicial to your salvation and the glory of God. Now, it is not sufficient to

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make this resolution unless you also prepare the means of reducing it to practice. For example, if I foresee that I am to treat of any business with one that is passionate, and easily provoked to anger, I will not only resolve to refrain from giving him any offence, but will also prepare words of meekness to prevent his anger, or use the assistance of some person that may keep him in temper. If I foresee that I shall have an opportunity of visiting some sick person, I will determine the hour of the visit, the comforts and assistances I may afford him; and so of the rest.

4. This done, humble yourself in the presence of God, acknowledging that, of yourself you are unable of executing your resolutions, either to avoid evil, or to do good; and, as if you held your heart in your hands, offer it, together with all your good intentions, to his divine Majesty, beseeching him to take it under his protection, and so strengthen it, that it may proceed prosperously in his service, using these or the like words interiorly: "Behold, O Lord! this poor miserable heart of mine, which, thro' thy goodness, has conceived many good affections; but which, alas! is of itself so weak and wretched, that it is incapable of executing the good which it desires, unless Thou impart to it Thy heavenly blessing, which for this end I humb

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beg of Thee, O merciful Father! through the merits of the Passion of thy Son, to whose honor I consecrate this day, and all the remaining days of my life." Then invoke the Blessed Virgin, your Guardian Angel, and the Saints, that they may all assist you by their intercession.

But all these spiritual acts must be made briefly and fervently, and before you leave your room, it it be possible; that by means of this prayer, all that you are to do throughout the whole day may be sanctified by the blessing of God: *and I beg of you, Philothea, never to omit this exercise.* — [*Introduction to a Devout Life.* — *Part Second.*]

MORNING OBLATION

† IN the name of the Father, and of the Son and of the Holy Ghost. Amen.

O My God! I adore thee, and thank thee with all my heart, for having preserved me this night, and granted me another day to serve thee, and to do penance for my sins. I consecrate to thee my soul, and all its powers; my body, and all its senses;

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my heart and all its affections, desires, and resolutions.

I offer thee all my thoughts, desires, words, and actions; all my pains and suffering: I unite them to the offering which thy Co-Eternal Son, Jesus Christ, my Savior, made of himself to Thee, his eternal Father, on the tree of the Cross; and I pray that the Holy Ghost may animate, direct, and sanctify, all my actions.*

I desire to gain all the *Indulgences* attached to the works of piety in which I may be engaged; to assist in spirit, at all the Masses this day celebrated throughout the world, and to offer them in behalf of the souls suffering in Purgatory.

O holy Mother of God! bless me, and intercede for me.

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* We must bear in mind that, in order to acquire full merit for the good we may do, each day, we should direct our intention, at least in the Morning, to perform our duties, our work, for God's greater glory.

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O Mary! O my Mother! in union with the merits of thy Inmaculate Heart, I offer all the good works, prayers, alms, acts of piety, penance, and mortification, which I may perform to-day as a continual homage to the divine Majesty. I offer them also to adore, in union with thy holy heart, the Most Holy Trinity, the divine Heart of Jesus, and to implore, thro' his infinite mercy, the conversion and pardon of sinners.

O holy Joseph! guide and protect me.

My Guardian Angel! and all ye holy angels! direct me all the days of my life.

Great Saint, whose name I bear, N. and all my holy Patrons, N. N., and all ye saints of the heavenly court, obtain for me a life like yours, and a holy and happy death. Amen.

Our Father, who art in Heaven, hallowed be Thy name: Thy Kingdom come; Thy will be done on earth as it

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is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

Hail, Mary, full of grace! The Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God! pray for us sinners, now, and at the hour of our death. Amen.

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day he arose again from the dead: He as-

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cended into Heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life Everlasting. Amen.

Litany of the Most Holy Name of Jesus

(Form to which an Indulgence of three hundred days was granted by Pope Pius IX., who suppressed all other forms).

Lord, have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God, the Father of Heaven,
God, the Son, Redeemer of the World,
God, the Holy Ghost,
Holy Trinity, One God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of the Eternal Light,
King of glory,
Sun of justice,
Have mercy on us!

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Jesus, Son of the Virgin Mary;
Jesus, most amiable,
Jesus, most admirable,
Jesus, powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of Peace,
Jesus, Author of life,
Jesus, model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, Good Shepherd,
Jesus, True Light,
Jesus, Eternal Wisdom,
Jesus, Infinite Goodness,
Jesus, our way and our life,
Jesus, Joy of angels,
Jesus, Inspirer of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,

Have mercy on us!

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Jesus, Crown of all saints,
Be merciful, *Spare us, O Jesus!*
Be merciful, *Hear us, O Jesus!*
From all evil, *Deliver us, O Jesus!*
From all sin, *Deliver us, O. Jesus!*
From thy wrath,
From the snares of the devil,
From the spirit of fornication.
From eternal death,
From a neglect of thine inspirations,
By the Mystery of thy holy incarnation,
By thy Nativity,
By thy Infancy,
By thy most divine Life,
By thy labors,
By thy Agony and Pasion,
By thy Cross and dereliction.
By thy languors,
By thy Death and Burial,
By thy Resurrection,
By thy Ascension,
By thy Joys,
By thy Glory,

} *Deliver us, O Jesus!*

Lamb of God, who takest away the sins of the World, *Spare us, O Jesus!*
Lamb of God, who takest away the sins of the World, *Hear us, O Jesus!*
Lamb of God, who takest away the sins of the World, *Have mercy on us, O Jesus!*
Jesus, hear us.
...is, graciously hear us.

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O LORD Jesus Christ! who hast said, *Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising Thy holy name, who livest and reignest One, God, world without end. Amen.

O Divine Redeemer! give us a perpetual fear and love of Thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou hast instructed in the solidity of thy love; who livest and reignest world without end. Amen.

O God, who hast appointed Thine Only Begotten Son the Savior of mankind, and hast commanded that he should be called Jesus, mercifully grant that we may enjoy his happy vision in Heaven whose holy name we venerate upon earth; who with thee

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and the holy Ghost, liveth and reigneth, world without end. Amen.

Salve Regina.

HAIL! Holy Queen, Mother of Mercy! Hail! our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us and after this our exile, show unto us the Blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

"O GOD, our refuge and strength! attend to the pious prayers of thy Church, and grant, by the inter-

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cession of the glorious and Immaculate Mary, ever Virgin, Mother of God; of Blessed Joseph, and thy Holy Apostles, Peter and Paul, and all the Saints, that what we humbly ask in our present needs we may effectually obtain. Through the same Christ, our Lord. Amen.

The Angelus.

(To be said morning, noon, and night, in memory of the adorable Mystery of the Incarnation).

1. The Angel of the Lord declared unto Mary: And she conceived by the Holy Ghost. Hail, Mary, etc.

2. Behold the handmaid of the Lord: Be it done unto me according to thy word. Hail, Mary, etc.

3. And the word was made Flesh: And dwelt among us. Hail, Mary, etc.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of

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Christ thy Son was made known by the message of an angel, may by his Passion and Cross, be brought to the glory of his Resurrection: through the same Christ our Lord. Amen.

N. B. Be mindful to place every undertaking in the Special care of the Blessed Virgin-Mother of God, commending to the supervision of the Immaculate Queen the success or issue of each good work.

PRAYERS DURING THE DAY

When the Clock Strikes.

WHEN the clock strikes, regret the hours which have passed unprofitably, and reflect: that an account will be demanded of the present hour, and of all the moments of your life; That you are drawing towards eternity; That to the wicked and reprobate, hours are like ages; That you are hurrying on to the grave; That perhaps your last hour will soon come!

All for thee, O my God! in union with Jesus, Mary, and Joseph.

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O God be merciful to me a sinner!

Jesus, Son of David, have mercy on me!

Sweetest Heart of Mary, be my Salvation!

When molested by any temptation:

ADORABLE Jesus! shelter me in thy sacred Wounds, Jesus, Mary, protect me.

When threatened with some calamity.

WE accept, O God, in advance whatever trials may await us, as ordained by Thy holy will. We fear no evil, for Thou art with us.

Before Recreation or Visits.

PRESERVE me, O Lord Jesus! from saying or doing anything, but that which may conduce to thy glory.

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Before Meals.

(No action can be more corporal than that of eating, yet it may easily be rendered *spiritual* by being performed through a motive of love. — S. FRANCIS DE SALES.)

BLESS us, O Lord! and these thy gifts, which we are about to receive from thy bounty; through Christ our Lord. Amen.

After Meals.

WE give thee thanks. O Almighty God!! for these and all thy blessings through Christ our Lord. Amen.

When anything afflicts you.

O MY God! I accept this trial from thy paternal hand, not from creatures: I will endure it for Thy love.

O Mary! my heavenly Mother, remember that I am thine; preserve me, defend me, as thy property and thy possession.

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Prayer before Spiritual Reading.

O SOURCE of all light! vouchsafe, I beseech thee, to enlighten my understanding; give me a docile and diligent spirit and an efficacious desire to apply whatever I read to the glory of God, the sanctification of my soul, and the salvation of others. Amen.

Prayer after Spiritual Reading.

GRANT, O my Jesus! that, like thy Blessed Mother, I may keep all thy words pondering them in my heart.

EVENING EXERCISE

Of the Evening Exercise, and the Examination of Conscience.

(BY ST. ERANCIS DE SALES)

AS to the examination of conscience, which must be always made before you retire to rest, every one should know how it is to be performed.

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1. We give thanks to God for having preserved us during the day past.

2. We examine how we have behaved ourselves through the whole course of it: and to this more easily, we may consider where we have been; with whom, and in what business we have been employed.

3. If we find that we have done any good, we must thank God for it; or if, on the other hand, we have done any evil, whether in thought, word, or deed, or have omitted any duty, we must ask pardon of his divine Majesty, firmly resolving to confess it at the first opportunity, and to avoid it for the future.

4. We afterwards recommend to the protection of divine Providence our soul and body, the Holy Church, together with our parents and friends, and finally, we beg the Blessed Virgin, our Angel Guardian, and all the Saints, to watch over us and pray for us: and thus, with the blessing of God, we go to take that rest which his will has appointed for us.

This exercise, as well as that of the morning, must never be forgotten; since by that, you open the windows of the soul to the Sun of Justice; and by this, you close them against the darkness of Hell.

[*Introduction to a Devout Life,—Part second.*]

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NIGHT PRAYERS

† IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity now and for evermore. Amen.

Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy divine love. Amen.

(Let us place ourselves in the presence of God, and humbly adore him)

Impressed with the most lively sense of the presence of thy eternal Majesty, I adore thee, O my God! I believe in thee, because thou art Truth itself. I hope in thee, because thou art faithful to thy word. I love thee with my whole heart, because thou art infinitely amiable, and worthy of my love; and, for thy sake, I love my neighbor as myself.

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(Let us return thanks to God for the favors bestowed upon us.)

I thank thee, O my God! for all thy benefits and all thy sacred sufferings for me. I thank thee for thy divine Sacraments, for the grace of my vocation to the true faith; for so bountifully supplying all my wants, and preserving me this day, notwithstanding my many offences and indifelities.

"Day unto day uttereth speech, and night unto night showeth knowledge." Psalm XVIII, 3.

(Let us beg the light and the grace of the Holy Ghost, to know and detest our sins.)

O Holy Ghost, eternal source of light! banish my darkness, and dispel those shades that hide from me the sins I have this day committed in thought, word, and action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter. Amen.

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(Here pause and make the examination of conscience, as above. After the examination of conscience, ask pardon of God and make a firm purpose of amendment.)

I confess to Almighty God, to Blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful

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Lord grant me pardon, absolution, and remission of all my sins. Amen.

O my God! who seest my sins, behold also the sorrow of my heart. I am extremely sorry for having offended thee, because thou art infinitely good, infinitely worthy of love, and because sin displeases thee. Forgive me through the merits of the Passion and Death of thy Son Jesus, and grant me the grace to fulfill the resolution I now take of doing penance, and never more offending thee. I firmly purpose with thy grace, O my divine Jesus! to begin a new life, and to endeavor to become from this moment, what I shall at the hour of my death, wish to have been. I resolve to avoid every wilful fault and to do all that I can to atone for my sins. Amen.

Amiable Mother of my God! my life is *passing away*, the hour of my death is *approaching; be then my tender Mother*, and render the heart

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of *thy divine Son Jesus*, favorable to me.

O holy Joseph! intercede for me, and obtain for me the grace to live and die in loving and serving Jesus and Mary.

O holy Angel! my blessed guide, guard and defend me from all sin and danger.

My holy patrons, Sts. N. N., and all ye Angels and Saints of Heaven, watch over me, and pray for me, now and at the hour of my death. Amen.

Our Father, etc. Hail, Mary, etc. Glory be to the Father, etc.

An Act of Faith.

O MY God! I firmly believe that thou art One God in Three Divine persons, Father, Son, and Holy Ghost; I believe that thy Divine Son became man, and died for our sins, and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because thou hast re-

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vealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O MY God! relying on thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Love.

O MY GOD! I love thee above all things, with my whole heart and soul, because thou art All-Good and worthy of all love. I love my neighbor as myself for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

The Litany of our Blessed Lady of Loretto.

(So-called from its being usually sung in the Church of Loretto on all Saturdays, and Festivals of the Blessed Virgin Mary.)

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ANTHEM

WE fly to thy patronage, o Holy Mother of God; despise not our prayers in our necessities, and deliver us from all dangers, O Glorious and Blessed Mary, ever Virgin.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.

O God the Father of Heaven, *have mercy upon us.*

O God the Son, Redeemer of the world, *have mercy upon us.*

O God the Holy Ghost, *have mercy upon us.*

O Holy Trinity, One God, *have mercy upon us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good Counsel,

Pray for us.

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Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of Martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

Pray for us.

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Queen conceived without Original sin,
Queen of the most holy Rosary,
Queen of Peace,
} *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously Hear us, O Lord.*

Lamb of God, who takest away the sins sins of the world, *Have mercy upon us.*

Christ, hear us.

Christ, graciously hear us.

ANTHEM

WE fly to thy patronage, O Holy Mother of God; despise not our prayers in our necessities, and deliver us from all dangers, O Glorious and Blessed Mary ever Virgin.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace, into our hearts, that we, to whom the Incarnation of Christ, thy Son was made known by the message of an angel, may by his Passion and Cross, be brought to the

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glory of his Resurrection, through the same Christ our Lord. Amen.

O Blessed Lady, commend us to thy Son! O loving Mediatrix, reconcile us with thy Son! O powerful Advocate, plead for us before thy Son!

V. May the divine assistance always remain with us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

To the Blessed Virgin Mary.

O GLORIOUS Virgin Mary, I commit my soul and body to thy blessed trust this night and forever, but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress, and misery; my life, and the end thereof; that, through thy most holy intercession, all my works

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may be directed according to the will of thy Blessed Son. Amen.

(Let us pray for the souls of the faithful departed, particularly for those of our relatives, friends, and benefactors.)

Psalm 129.

Out of the depths I have cried to thee, O Lord!, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall endure it?

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord. From the morning watch even until night, let Israel hope in the Lord. Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

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V. Eternal rest give unto them, O Lord!

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins; that, through pious supplications, they may obtain that pardon which they have always desired; who livest and reignest world without end. Amen.

V. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy on us, O Lord! have mercy on us.

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Let us pray.

VISIT, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell therein, to preserve us in peace; and may thy blessing be upon us forever, through Jesus Christ our Lord. Amen.

Aspirations.

JESUS, Mary, and Joseph, I give you my heart, my mind, and my life.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I die peacefully in your holy company. Amen.

(Indulgences: three hundred days for each recital; one hundred days for reciting one of the three aspirations. Applicable to the souls in Purgatory.)

An offering before going to rest.

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O MY Jesus! I will take my repose in the immaculate heart of Mary, within thy Sacred Heart, in union with thy repose in the Bosom of thy Eternal Father, in the most Blessed Sacrament of the Altar, and in the arms of thy virginal Mother. May every pulsation of my heart be an act of love, praise, and thanksgiving for thy goodness, and of sorrow for having offended thee. Amen.

(Compose yourself to sleep as if you beheld our Lord present; and, indeed, he sees you in this as well as in all your actions. When lying down, imagine that even so you shall one day lie in your coffin; and therefore pray to God that he may assist you at the hour of death.)

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INSTRUCTIONS ON THE HOLY SACRIFICE OF THE MASS.

(BY ST. FRANCIS DE SALES)

THE Most Sacred and August Eucharistic Mysteries, the Holy Sacrament and the Sacrifice of the Mass form the centre of the Christian Religion, the heart of devotion, and the soul of piety; Mysteries in which God communicates himself really to us, etc.

From the beginning of Mass till the GLORIA, excite contrition; from the GLORIA till the GOSPEL, joy and confidence; from the GOSPEL till the End of the CREDO, faith. From the CREDO to the PATER NOSTER, apply your heart to the Mysteries of the Passion and Death of our Redeemer essentially represented in this Holy Sacrifice, and which, with the priest and the rest of the people, you must offer, to the honor of God the Father, and for your salvation. From the PATER NOSTER to the Communion, strive to excite a thousand desires in your heart, ardently wishing to be forever united to our Savior by everlasting love. From the Communion till the end, return thanks to Jesus Christ, for his Incarnation, Life, Passion, and Death; as well as for the love he testifies to us in this Holy Sacrifice: conjuring him to be forever merciful to

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you; to your parents and friends, and to the whole Church; and finally humbling yourself with your whole heart, receive devoutly the benediction which our Lord gives you through the ministry of his agent, the officiating priest.

Mystical signification of the sacred Vestments, etc., used in the Holy Sacrifice of the Mass.

THE *amice,* in which the celebrant first vests himself, reminds him of the necessity of heavenly protection against the enemies of his soul. The *alb* denotes the purity of intention and life, required of him by the Almighty; the *cingulum,* or *cord,* symbolizes continence. The *maniple,* worn on the arm, admonishes the priest, to bear with patience the burdens of his holy ministry. The *stole,* which he places around his neck, is emblematic of the spiritual authority delegated to him over his congregation, and the obedience he owes to his bishop. The *chasuble* indicates the zeal and charity he must exercise towards his fellow-creatures, the cross on the front and back of the chasuble, reminding him that he is placed between God and his people as a minister of reconciliation.

The color of the sacred vestments as

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variously used in the Holy Sacrifice of the Mass, has a mystical signification also. *White,* expressing joy, is used on Trinity Sunday, on Festivals of the Redeemer, of the Blessed Virgin, of the Angels, and of those saints who did not suffer martyrdom, and also on the Sundays after Easter. *Red,* typifying charity, is used during Pentecost week, on Solemnities honoring the Passion of Christ, and on the Feasts of the Apostles and Martyrs. *Purple* or *Violet,* denoting penance, is used on the Sundays and ferial days of Advent, on the observed Vigils and Rogation Days, and on Sundays and ferial from Septuagesima Sunday till Easter. *Green,* as signifying Faith and Hope, is used on each Sunday having its liturgy unshared by any feast. *Black,* as figurative of sorrow and mourning, is used on Good Friday, and whenever Mass of "Requiem" is to be said for the repose of the faithful departed.*

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* Chasubles, etc., made of genuine *Cloth of Gold,* may be used, when *White, Red,* or *Green,* only, is the prescribed color. In the several *Votive* Masses, or special Masses read to suit private devotion, the color to be used must be according to the rules given above, save for the ordinary *Votive* Mass of the Passion, in which *violet* is to be used

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The vestments worn by the priest while celebrating Mass symbolize, also, the derisive garments with which the Jews clothed our Lord prior to his Crucifixion. The *Altar* represents Mount Calvary, or the cross on which the Lord suffered for man's redemption; the *chalice,* the sepulchre in which the lifeless Body of Christ was entombed; the *corporal,* the linen in which his Sacred Body was wrapped; and the *paten* is a symbol of the stone that closed the entrance to the sepulchre. *Flowers* are placed on the altar in token of spiritual joy and for ornament, while the lights that burn on it are symbolical of the uncreated Light, who came into this world to enlighten those who sat in the shadow of death. Lights, also, on the altar symbolize divine faith; for as physical objects are perceptible through the medium of material light, so spiritual things are apprehended by the light of faith.

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A DEVOUT METHOD OF HEARING MASS IN UNION WITH THE SACRED PASSION OF JESUS CHRIST.

(BY ST. FRANCIS DE SALES)

WHEN THE PRIEST COMES TO THE ALTAR.

Jesus enters the Garden of Olives.

O LORD Jesus Christ, Son of the living God! who wast pleased voluntarily to endure mortal terror and anguish, at the view of thy approaching Passion, give me grace henceforth to consecrate all my sorrows to thee. O God of my heart! assist me to support my trials in union with thy agony, that through the merits of thy Passion they may become profitable to my soul. Amen.

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AT THE BEGINNING OF THE MASS.

Prayer of Jesus in the Garden.

O LORD Jesus Christ, Son of the living God! who was pleased to be comforted by an angel, in thy dreadful agony, grant, through the merits of thy prayer in the Garden, that thy consoling angel may ever assist me in mine. Amen.

AT THE CONFITEOR.

Jesus prostrate in the Garden.

LORD Jesus Christ! who in excess of thy anguish was bathed in a sweat of blood while praying to thy Father in the Garden of Olives, grant that I may participate in thy sorrows by sympathy, and unite bitter tears of repentance with thy tears of blood. Amen.

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WHEN THE PRIEST KISSES THE ALTAR.

Judas betrays Jesus with a kiss.

LORD Jesus Christ! who didst submit to the embrace of Judas, preserve me, by thy grace, from the misfortune of ever betraying thee, and assist me to repay calumny and injustice, with cordial charity and active kindness. Amen.

WHEN THE PRIEST GOES TO THE EPISTLE SIDE.

Jesus is dragged to Prison.

LORD Jesus Christ! who didst submit to be bound with ropes by the hands of wicked men, break, I beseech thee, the chains of my sins, and attach the powers of my soul and body so closely to thee by the bonds of charity, that they may never again escape from the salutary restraint of perfect submission to Thy adorable will. Amen.

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AT THE INTROIT.

Jesus receives a blow.

LORD Jesus Christ! who wast conducted as a criminal to the house of Annas, grant that I may never suffer myself to be led into sin, by the temptations of the evil spirit, or the evil suggestions of my fellow-creatures, but that I may be securely guided by thy Divine Spirit in the perfect accomplishment of thy holy ordinances. Amen.

AT THE KYRIE ELEISON.

Jesus is thrice denied by Peter.

LORD Jesus Christ! who didst submit to be thrice denied in the house of Caiphas, by the head and prince of the Apostles, preserve me from the danger of evil company, that I may not be exposed to the misfortune of separation from Thee. Amen.

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AT THE DOMINUS VOBISCUM.

Jesus looks at Peter and touches his Heart.

LORD Jesus Christ! who by one glance of love, didst melt the heart of Peter into a fountain of penitential tears, grant by thy mercy, that I may weep for my sins, and never by word or deed deny thee, who art my Lord and my God. Amen.

AT THE EPISTLE.

Jesus is conducted to the house of Pilate.

LORD Jesus Christ! who wast pleased to be led before Pilate, and there falsely accused, teach me to avoid the deceits of the wicked, and to profess my faith by the constant practice of good works. Amen.

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AT THE MUNDA COR MEUM.

Jesus is led to the house of Herod.

LORD Jesus Christ! who didst silently endure to be again falsely accused before Herod, grant me patience under calumny, and silence under outrages. Amen.

AT THE GOSPEL.

Jesus is mocked as a fool, and sent back to Pilate.

LORD Jesus Christ! who didst submit to be sent as fool by Herod to Pilate, who, though enemies before, then became friends, strengthen me so powerfully by Thy grace, that instead of apprehending the machinations of the wicked, I may learn to bear their malice as Thou didst, and thus render their injustice profitable to my soul. Amen.

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WHEN THE PRIEST UNCOVERS THE CHALICE.

Jesus is stripped of his garments.

LORD Jesus Christ! who wast pleased to be despoiled of thy garments, and most inhumanly scourged for love of me, grant me grace to lay aside the burden of my sins by a good confession, and never to appear before Thee, despoiled of the virtues of a Christian. Amen.

AT THE OFFERTORY.

Jesus is scourged.

LORD Jesus Christ! who wast pleased to be fastened to the pillar, and torn with stripes, grant me grace patiently to endure the scourges of thy paternal correction, and never more to grieve thy Heart by my sins. Amen.

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WHEN THE PRIEST OFFERS THE CHALICE.

Jesus is crowned with thorns.

LORD Jesus Christ! who didst submit through love for me, to be crowned with thorns, grant that my heart may be so penetrated with the thorns of repentance in this world, that I may deserve to be hereafter crowned with thee in glory. Amen.

WHEN THE PRIEST WASHES HIS FINGERS.

Pilate washes his hands.

LORD Jesus Christ! Son of the living God! who, although declared innocent by Pilate, wast subjected to the insults and outrages of the Jews, grant me grace to lead an irreproachable life, and at the same time to maintain a holy indifference to the opinions of men. Amen.

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AT THE ORATE FRATRES.

Pilate says to the Jews: Behold the man."

LORD Jesus Christ! who, didst submit to the derision of the Jews, and voluntarily mockery, grant that I may faithfully resist all emotions of vain glory, and appear before Thee on the day of judgment, clothed in the sacred garment of thy humility. Amen.

AT THE PREFACE.

Jesus is condemned to death

LORD Jesus Christ! who, though the God of all sanctity, didst submit, through love for me, to a most ignominious condemnation, grant me grace to avoid rash judgments, and strengthen me to bear with patience the injustice of men. Amen.

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AT THE MEMENTO FOR THE LIVING.

Jesus carries his Cross.

LORD Jesus Christ! who didst carry thy heavy Cross for my salvation, grant that I may voluntarily embrace the cross of mortification, and carry it daily for thy love. Amen.

[Pray for all your needs.]

AT THE COMMUNICANTES.

Veronica wipes with a linen the Face of Jesus.

LORD Jesus Christ! who on Thy way to Calvary, didst say to the holy women that wept for the love of Thee, "Weep not for Me, but for yourselves:" give me the grace to weep for my sins with tears of holy contrition and love, that will render me agreeable to thy Divine Majesty. Amen.

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WHEN THE PRIEST MAKES THE SIGN OF THE CROSS OVER THE CHALICE.

Jesus is nailed to the Cross.

LORD Jesus Christ! who wast nailed to the Cross for my redemption, attaching to it through thy Sacred Flesh, my sins, and the general eternal punishment due to them; grant me thy saving fear, that resolutely observing Thy holy precepts, I may be ever attached to the Cross with Thee. Amen.

AT THE ELEVATION OF THE HOST.

The Cross of Jesus is elevated between Heaven and Earth.

LORD Jesus Christ! who wast pleased to be elevated on the Cross, and exalted above the earth for the love of me, detach my heart ,I beseech Thee, from all earthly affections, and elevate my understanding to the consideration of Heavenly things. Amen.

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[Pray for the conversion of sinners.]

AT THE ELEVATION OF THE CHALICE.

The Blood of Jesus flows from his Wounds.

LORD Jesus Christ! thy Sacred Wounds are the inexhaustible source of all grace; grant then, that thy Precious Blood may purify my soul from all evil thoughts and prove a salutary remedy for all my spiritual miseries. Amen.

[Pray for the souls suffering in Purgatory.]

AT THE MEMENTO FOR THE DEAD.

Jesus prays for all Men.

LORD Jesus Christ! who didst pray on the Cross for all men, even for Thy executioners, grant me the spirit of meekness and patience, that, according to Thy precepts and example,

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I may love my enemies and cordially return good for evil. Amen.

AT THE NOBIS QUOQUE PECCATORIBUS.

The Conversion of the Thief.

LORD Jesus Christ! who didst promise the joys of Heaven to the penitent thief, look on me with eyes of compassion, and say to my soul at the last moment of my life, "This day shalt thou be with me in Paradise." Amen.

[Pray for those in their last Agony.]

AT THE PATER NOSTER

The seven words of Jesus on the Cross.

LORD Jesus Christ who from the Cross didst recommend thy Blessed Mother to the beloved disciple, and thy beloved disciple to thy Blessed Mother; receive me, I beseech thee, under thy protection, and grant

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that amidst the snares and perils of this world, I may never lose the treasure of thy friendship. Amen.

AT THE DIVISION OF THE HOST.

Jesus expires on the Cross.

LORD Jesus Christ! who, before expiring on the Cross, didst commend thy soul to thy Father, grant that I may die spiritually with thee now, and so confide my eternal destiny with confidence to thy hands, at the hour of my death. Amen.

WHEN THE PRIEST PUTS A PARTICLE OF THE HOST INTO THE CHALICE.

The Soul of Jesus descends into Limbo.

LORD Jesus Christ! who, after overthrowing the empire of Satan didst descend into Limbo, to liberate the souls imprisoned there; apply, I beseech thee, the merits of thy Blood

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and Passion to the suffering souls in Purgatory, that being released from their sins, they may be received into thy bosom, and enjoy eternal peace. Amen.

AT THE AGNUS DEI.

The Conversion of many who witnessed the Death of Christ

LORD Jesus Christ! as the contemplation of thy torments has excited repentance in many hearts, grant me, through the efficacy of thy painful sufferings and ignominious Death, perfect contrition for my past offences, and the grace to avoid all wilful sin. Amen.

AT THE COMMUNION.

Jesus is Buried.

LORD Jesus Christ! who wast pleased to be buried in a new monument, give me a new heart, so that being buried with thee, I may attain

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to the glory of thy Resurrection. Amen.

AT THE ABLUTION.

Jesus is Embalmed.

LORD Jesus Christ! who wast pleased to be embalmed, and wrapped in a clean linen cloth, by Joseph and Nicodemus; give me the grace to receive most worthily thy precious Body and Blood in the Holy Sacrament of the altar, with a heart embalmed with the precious ointment of thy virtues. Amen.

AFTER THE COMMUNION.

The Resurrection of Jesus Christ.

LORD Jesus Christ! who didst triumphantly issue from the fast-sealed monument; grant that, rising from the tomb of my sin, I may walk in newness of life, so that when thou shalt appear in glory, I may merit also to appear with thee. Amen.

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AT THE DOMINUS VOBISCUM.

Jesus appears to his Disciples.

LORD Jesus Christ! who didst gladden the hearts of thy Blessed Mother and thy Apostles, by manifesting thyself to them after thy Resurrection; grant that, since I cannot be so happy as to behold thee in this mortal life, I may hereafter enjoy the unclouded and eternal Vision of thy glory. Amen.

AT THE POST-COMMUNION.

Jesus converses forty days with his Disciples.

LORD Jesus Christ! who, after thy Resurrection, didst deign to converse for forty days with thy disciples, instructing them in the mysteries of our faith; increase, I beseech thee, my knowledge of those divine truths, and confirm my belief in them. Amen.

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AT THE LAST DOMINUS VOBISCUM.

Jesus ascends to Heaven.

LORD Jesus Christ! who didst ascend gloriously into Heaven, in presence of thy disciples; grant me so to love thee that I may disregard all things created; that I may desire none but eternal joys and aspire to the possession of thee, as the first and best of all blessings. Amen.

AT THE PRIEST'S BLESSING.

The descent of the Holy Ghost.

LORD Jesus Christ! who didst send the Holy Ghost on thy Apostles, while engaged in unanimous and persevering prayer; purify my soul, I conjure thee, that the Paraclete finding therein a dwelling well-pleasing to him, may adorn it with his gifts and replenish it with his consolations. Amen.

If possible let us hear Mass daily, and numberless blessing, both during

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life and at the hour of death will descend upon ourselves and upon our dear ones.

THANKSGIVING AFTER MASS.

LORD Jesus Christ! Son of God and Redeemer of me! I humbly thank thee for having permitted me to assist to-day at the most Holy Sacrifice of the Mass. I beseech thee, through the efficacy of that adorable Sacrifice, to strengthen me against all temptations, and to grant that, having served thee faithfully in this life, I may hereafter attain to the possession of thy glory. Amen.

We should invite the Blessed Virgin, and all the Angels and Saints to thank God for the favor just vouchsafed us.

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AN ABRIDGED METHOD OF ASSISTING AT MASS.

(BY ST. LEONARD OF PORT MAURICE.)

(Three hundred days' indulgence, every time you use this method in assisting at the Holy Sacrifice.)

WE OWE FOUR DUTIES TO GOD:

1. Praise or adoration,
2. Satisfaction or expiation,
3. Thanksgiving,
4. Acknowledgment of our dependence on him, as the Author and Principle of grace.

1. FROM THE BEGINNING OF MASS TO THE GOSPEL.

O MY God! I unite with thy priest at this altar, and adore and praise thee with *the adoration and praises* which Jesus Christ, thy Divine Son, offers to thee. I adore thee for the whole world, for the heathens, who do not know thee, and for ungrateful

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Christians, who blaspheme thy Holy Name.

2. FROM THE GOSPEL TO THE ELEVATION.

O MY God! I unite with thy priest at this altar, and offer to thy divine Majesty the infinite merits of Jesus Christ, his Precious Blood, his Sacred Passion and Death, his adorable Heart, *in satisfaction* for my sins, and for those of the whole world.

3. FROM THE ELEVATION TO THE COMMUNION.

O MY God! I unite with thy priest at this altar, and offer to thy Divine Majesty *the thanksgiving* of Jesus Christ, thy Divine Son, in return for all thy favors, spiritual and temporal bestowed on me and all mankind.

4. FROM THE COMMUNION TO THE END.

[Make a spiritual Communion, if you do not receive sacramentally.]

O MY God! I unite with thy priest at this altar, and most humbly

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beseech thee, in the name of Jesus Christ, thy adorable Son, to bestow on me *the assistance of thy divine grace,* thy holy love, and final perseverance.

(The above prayers may be repeated over and over, or similar ones used, as no particular words are necessary.)

In hearing Mass, we should unite with the Blessed Virgin, the Angels, and the Saints, and form our intention to thank God for all the graces they received.

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INSTRUCTION ON CONFESSION

(BY ST. FRANCIS DE SALES)

...Sin is shameful only when we commit it; but being converted into confession and penance, it becomes honorable and wholesome: contrition and confession being so beautiful and odoriferous, as to efface its deformity and purify its stench. Simon, the leper, said that Magdalen was a sinner, but our Lord said, no; alluding to the sweet perfumes she poured forth, and the greatness of her love.

If we be very humble, Philothea, our sins will infinitely displease us, because God is offended by them; but the accusation of them will become sweet and agreeable, because God is honored thereby: for it is a kind of comfort to acquaint the physician rightly with the natture of the evil that torments us.

When you kneel before your spiritual father, imagine that you are on mount Calvary, under the feet of Jesus Christ crucified, whose Precious Blood distills on all sides to cleanse you from your iniquities. For though it be not the very Blood of our Savior, *yet it is the merit of his Blood shed for us,* that flows abundantly over the soul of the penitent at the confession-seat. Open, then, your heart perfectly, that you

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may cast out your sins by confession; for as fast as they depart from your heart, the precious merits of the Passion of your Divine Savior will enter in, to fill it with his graces and blessings.

But be sure to declare all with candor and sincerity. Having fully satisfied your conscience that you have done so, listen to the admonitions and ordinances of your confessor, and say in your heart: "Speak Lord, for thy servant heareth". I. Kings III, 10. Yes, Philothea, it is God whom you hear; since he ha ssaid to his vice-regents, "he that heareth you, heareth me," St. Luke X, 16.

PRAYERS BEFORE CONFESSION

O MY Divine Jesus! I most humbly prostrate myself at the foot of thy holy Cross, in company of thy most Blessed Mother, thy beloved disciple St. John, and the penitent Magdalen; beseeching thee to *enlighten, cleanse and purify* my soul, through the merits of thy sacred Blood. I offer to thee, in my behalf, thy own divine Heart, pierced with agony at the sight of my sins and ingratitude. I

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offer, also, the immaculate purity of Mary, the innocence of St. John, the perfect contrition of Magdalen and the tears of St. Peter.

Render, O Lord! this confession agreeable in thy eyes, and deign to bestow on me the disposition to make it as if it were to be the last of my life. Give me, then, thy grace to explain my sins in all their necessary circumstances, with a contrite and humble heart.

O SWEETEST Heart of Mary, channel of the mercies of Jesus, lavish them now on me. O Mother of Mercy, obtain for me, and for all who are about to approach the tribunal of confession, sentiments of perfect contrition, and the grace never again to say, do, or think, anything in the least offensive to thy Divine Son. Thou art O Mary! after Jesus all my hope: assist me, bless me.

My Angel Guardian, help me to

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know the faults of which I have rendered myself guilty towards God.

ANGELS AND SAINTS OF HEAVEN, pray for me, in order that I may rise from the state of sin, and never again have the misfortune to relapse into it.

(Recite the "Confiteor" as far as "Mea culpa—")

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis, Petro et Paulo, omnibus sanctis et tibi, Pater, quia peccavi nimis, cogitatione, verbo et opere:

I confess to Almighty God, to Blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed.

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(Here make the examination of conscience according to the threefold Duty we owe: I. to God; II. to our Neighbor; III. to Ourselves.)

Inquiring as to the distinct species of the sins to be confessed, as well as to the probable number of times, that one may have committed any of the different kinds of sin. Hence, at each question where you acknowledge your guilt, ask yourself, "How often?"

Here finish the Confiteor, saying:

...mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Pe-

...through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy

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trum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to Everlasting Life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

After this, ask of our Lord pardon of your sins, praying.

O My God, my Creator, I most humbly supplicate thee for the pardon of all the sins of my whole life, but particularly those which I have had the misfortune to commit since my last Confession. From my *hidden and secret sins*, O God deliver me! Bestow on me thy efficacious grace, which will enable me to detest and

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lament my sins from the bottom of my heart, and never more wilfully to offend thee. Amen.

O MY God! I am heartily sorry for all these my sins, because I have thereby lost Heaven, and deserved the fire of hell; but more than all, because I have offended thee, O my God, who art infinitely good, and worthy of all my love. But I am firmly resolved, by the help of thy grace, never more to sin against thee, and *to avoid all the occasions of sin.* Amen.

(With such preparation, approach confidently the Holy Tribunal, to confess the sins you have discovered in yourself, proceeding as you have been directed by the Catechism.)

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PRAYERS AFTER CONFESSION

Act of Thanksgiving and Resolution with God's Grace never to relapse into any Sin.

HOW shall I thank thee, how shall I testify my gratitude, O divine Benefactor of my soul! I offer thee the infinite thanks, the gratitude of thy own adorable Heart. Let thy holy Angels, St. Joseph, and all thy Saints, praise thee, bless thee, and thank thee for me. I renounce all sin and all the occasions of sin, beseeching thee to bestow on me that efficacious grace which will enable me to avoid every deliberate fault for the future, and to live and die as a victim of thy pure and holy love.

Mother of Jesus, hide me in thy Immaculate Heart, and preserve me from ever relapsing into sin. St. Joseph, St. Patrick, St. Francis de Sales, and all ye Saints and Angels of God, intercede for me. Amen.

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Offering of the Penance.

MY Lord and my God! I offer to thee the penance I am about to perform, in union with the infinite satisfactions of Jesus Christ, and the merits of his most holy Mother, and of all the Saints.

Grant, that the abundant merits of Jesus, and the immense love of his adorable Heart, may supply my deficiency, and enable me to perform hereafter acceptable works of penance.

(Then, devoutly, with your lips, recite the penance enjoined by your confessor.)

We should beg the Blessed Virgin to thank her Divine Son for the pardon now granted to us, and to take charge of us, while she presents our resolution of Amendment to his Adorable Heart.

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HOLY COMMUNION

How we ought to Communicate.

(BY ST. FRANCIS DE SALES)

PREPARE yourself for Holy Communion the evening before by many ejaculations of love, retiring earlier, that you may rise, sooner in the morning. Should you awake in the night, raise your heart to God immediately, and make some ardent aspirations, in order to prepare your soul for the reception of her Spouse, who, being awake whilst you were asleep, prepares a thousand graces and favors for you, if, on your part, you are disposed to receive them. In the morning, rise with alacrity to enjoy the happiness you hope for; and having confessed, go with a great, but humble confidence, to receive this heavenly food, which nourishes your soul to immortality: and after repeating thrice, *Lord, I am not worthy,* etc., cease to move your head or your lips to pray, or to sigh, but opening your mouth gently and moderately, and lifting up your head as much as is necessary, that the priest may see what he is about, full of faith, hope, and charity, receive Him in whom, by whom, and for whom you believe, hope, and whom you love.

Philothea, represent to yourself, that

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as the bee, after gathering from the flowers the dew of heaven, and the choicest juice of the earth, reducing them into honey, carries it into her hive, so the priest, having taken from the altar the Savior of the world, the true Son of God, who as the dew, is descended from Heaven, and the true Son of the Virgin, who, as a flower, is sprung from the earth of our humanity, puts him as delicious food into your mouth and body.

Having received him in your breast, excite your heart to do homage to the author of your salvation: treat with him concerning your eternal affairs; consider that he has taken up his abode within you for your happiness; make him then as welcome as you possibly can, and conduct yourself in such a manner as to make it appear by all your actions, that God is with you.*

Your principal intention in communicating should be to advance in virtue, to strengthen yourself in the love of God, and to receive comfort from this love; for you must receive through love, that which love

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* But when you cannot enjoy the benefit of really communicating at the Holy Mass, communicate at least SPIRITUALLY, uniting yourself by an ardent desire to this life-giving Flesh of our Savior.

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alone caused to be given to you. You cannot consider our Savior in an action, either more full of love, or more tender than this, in which he annihilates himself, or as we may more properly say, changes himself into food, that so he may penetrate our souls, and unite himself most intimately to the heart, and to the body of his faithful.

If worldlings ask you why you communicate so often, tell them it is to learn to love God, to purify yourself from your imperfections, to be delivered from your miseries, to be comforted in your afflictions, and supported in your weaknesses, Tell them that *two sorts of persons* ought to communicate frequently; the *perfect,* because, being well disposed, they would be greatly to blame not to approach to the source and fountain of perfection; and the *imperfect,* to the end that they may be able to aspire to perfection; the *strong,* lest they should become weak; and the *weak,* that they may become strong; the *sick,* that they may be restored to health; and the *healthy,* lest they should fall into sickness: that for your part, being imperfect, weak, and sick, you have need to communicate frequently with him who is your perfection, your strength, and your physician. Tell them, that those who have not many worldly affairs to look after, ought to communicate often, because they have leisure; that

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those who have much business on hand, should also communicate often; for he *who labors much and is loaded with pains, ought to eat solid food,* and that frequently. Tell them that you receive the Holy Sacrament, to learn to receive it well; because one hardly performs an action well, which he does not often practise.

Communicate frequently, then, Philothea, and as frequently as you can, with the advice of your ghostly father; and, believe me, as hares in our mountains become white in winter, because they neither see nor eat anything but snow; so, by approaching to, and eating beauty, purity, and goodness itself, in this Divine Sacrament you will become altogether fair, pure, and virtuous. (Devout Life.—Part II. Ch. 21.)

WORDS OF JESUS CHRIST

"COME to me, all ye that labor, and are heavy-laden and I will refresh you, saith the Lord. — St. Matth. XI.

The bread which I will give, is my Flesh for the life of the world. — St. John VI.

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Take and eat: this is my Body which shall be delivered for you: do this for the commemoration of me. — I. Cor. XI.

He that eateth my Flesh, and drinketh my Blood, abideth in me and I in him. — St. John. VI.

The words that I have spoken to you, are spirit and life".--St. John. VI.

ACTS AND PRAYERS BEFORE HOLY COMMUNION*

An Act of Faith.

O MY Jesus, I firmly believe all that thou hast revealed, but especially that thou art really present in this Most Holy Sacrament, because thou, the eternal and infallible Truth, hast declared it.

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* Each time you receive Holy Communion, have some particular intention or intentions.

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An Act of Adoration.

O MY Jesus, in union with all the Angels and Saints, I adore thee in this Most Holy Sacrament, in which thou art concealed for the love of me; I adore thee as my Lord and my God, my Creator and my Redeemer.

An Act of Contrition.

O MY Jesus, I am most heartily sorry for all my sins, because by them I have provoked and offended thee, my most bountiful God, whom I love above all things.

An Act of Humility.

MY Lord and my Savior! how dare I approach thee after having so often offended thee! Indeed, I am not worthy to receive thee into my heart; but only say the word, and my soul shall be healed.

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An Act of Hope.

YES, my most amiable Jesus, thy mercy is unbounded! thou vouchsafest to come to me, and to dwell in my heart; so thou wilt also, I confidently hope, sanctify me, and replenish me with thy grace.

An Act of Love.

O MY Jesus, thou hast loved me unto the death of the Cross, and, for the love of me, thou wilt now become also the food of my soul. O! what return can I make for thy love?

In life and in death, I will love thee, and none but thee.

An Act of Desire.

COME, O Jesus, come and take possession of my heart; make it entirely thine own. Come, my Jesus, come and visit me, and strengthen me with thy grace.

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Prayer to the Blessed Virgin.

O HOLY Virgin, Temple of the Most Holy Trinity; Mother of Jesus, and my good Mother! thou art by excellence the Mother of divine love and of holy hope. Thou hast already obtained for me many favors; obtain for me one more, which will crown all the rest: that is, that I may love my God, and hope in him, love him purely, love him ardently, love him constantly, as long as I shall live on earth; that I may have the happiness to love him eternally with thee in Heaven. Amen.

Aspirations.

O JESUS, how sweet it is to think of thee! How sweet it is to love thee! How sweet it is to approach thee in thy Sacrament of love to belong entirely to thee!

O Mary! O Joseph! my guides, my models, my advocates with Jesus! help

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me to think of him, to love him, to receive him worthly, to belong to him entirely, for time and eternity. Amen.

PRAYERS AFTER HOLY COMMUNION*

An Act of Humility.

O MY Jesus, whence is this to me that thou, my God, shouldst have vouchsafed to come to me, a poor sinner!

An Act of Thanksgiving and Oblation

MOST amiable Jesus, what return can I make to thee for all that thou hast done for me? I offer to thee my body, and my soul, and all that I possess. All my thoughts, my desires, my words, and all that I do, shall be thine, shall be for thee.

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* We should call upon the Blessed Virgin, upon all the Choirs of Angels, and upon all the orders of Saints, to thank God for us, after Holy Communion.

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An Act of Love.

O JESUS, inflame my cold heart with the fire of thy love, in order that I may love thee, more than all things, more than myself.

An Act of Petition.

O MY Lord and my God! grant me, a poor creature, all the graces I stand in need of; for thou art, indeed, infinitely rich, and infinitely good.

O most bountiful Jesus, remain within me by thy grace; strengthen and bless me by the virtue of this Holy Sacrament, *now, and at the hour* of my death. Amen.

Address to the Blessed Virgin and the Saints.

MOTHER of Jesus! entertain now thy divine Son for me. O my Mother, thy soul melted, when thy beloved spoke to thee. Raise up thy

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pure hands in my behalf. Through thee, O Mary, I consecrate to Jesus my soul, with all its powers; my heart, with all its affections: my body, with all its senses. Deign, O my Mother, to present my oblation, and obtain *for me, and for all* for whom I pray, the graces thou seest most necessary for us, and, above all, the grace of final perseverance.

St. Joseph, my dear father and guide, plead now my case near Jesus and Mary.

My good Angel Guardian, all ye holy Angels and Saints, particularly my holy Patrons, intercede for me *now and at the hour* of my death. Amen.

(They who, having confessed and communicated, recite with devotion, and before an image of Jesus Crucified, the following prayer, may, each time, obtain a plenary Indulgence.)

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A Prayer to the Five Wounds.

O MOST bountiful and most sweet Jesus! humbly prostrate before thee, with all the fervor of my soul, I pray and beseech thee, to engrave upon my heart lively sentiments of *faith, hope, and charity: true repentance for my wanderings, and a firm purpose to correct them; whilst with* feeling grief I ponder in spirit the pains of thy five wounds, having in mind these words which the Prophet David said of thee, O good Jesus: "They have pierced My hands, and My feet, they have numbered all My bones."

(Then say five "Our Father's" and five "Hail, Mary's" according to the intention of the Pope, — though not of necessity to gain the above mentioned Indulgence.)

Prayer of St. Ignatius.

RECEIVE, O Lord! my entire liberty, my memory, my understanding, and my whole will. Whatever I

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have, and all that I possess, thou hast bestowed upon me. To thee I return all, and I surrender all, to be governed entirely by thy will. Grant me only the love of thee with thy grace, and I am rich enough, nor do I desire anything more.

Invocation of the Merits of Jesus Christ.

Blood of Jesus, wash me.
Passion of Jesus, strengthen me.
Heart of Jesus, receive me.
Spirit of Jesus, enliven me.
Love of Jesus, inflame me.
Mercy of Jesus, spare me.
Cross of Jesus, support me.
Thorns of Jesus, crown me.
Sighs of Jesus, plead for me.
Agony of Jesus, atone for me.
Lips of Jesus, bless me in life and in death, in time and in eternity. Amen.

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Other Devout Aspirations.

O JESUS! may I live for thee; O Jesus! may I die for thee; O Jesus may I be thine, living, and dying.

O Jesus, living in Mary, come and live in thy servants, in the spirit of thy holiness, in the fulness of thy might, in the reality of thy virtues, in the perfection of thy ways, in the communion of thy Mysteries; subdue every adverse power in thy spirit for the glory of the Father. Amen.

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water of the side of Christ, purify me.

Passion of Christ, comfort me.

O good Jesus! hear me.

Within thy sacred wounds shelter me.

Never suffer me to be separated from thee.

From the malice of my enemies, defend me.

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At the hour of my death call me.

Command me to come to thee, that, with thy Saints, I may praise thee for ever and ever. Amen.

Our Father, etc.; Hail, Mary, etc.; Glory be, etc.

Eternal rest give to the faithful departed, O Lord! and let perpetual light shine upon them! O God! let them rest in thy peace. Amen.

Acts of Spiritual Communion.

LORD, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

or:

I believe in thee, O Jesus, present in the Most Holy Sacrament. I love thee, I desire to receive thee. Come into my heart. I embrace thee, do not ever more depart from me.

St. Bernard says that the mere recollection of our Lord's Passion is a Spiritual Communion.

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THE STATIONS
OR
HOLY WAY OF THE CROSS.

A Short History of the Passion and Death of our Lord and Savior, Jesus Christ.

IT was a very frequent and most touching devotion of Christians, in former times, to make a pilgrimage to the Holy Land of Palestine, where our Blessed Redeemer lived and died, and there to visit every spot of ground which had been made sacred by his presence, and especially those parts which were known as the stations of his Passion and Death, and to honor these holy places by prayer and by penance. Afterward, when the Holy Land had fallen into the hands of the infidel Saracens, and Christians could no longer make this pilgrimage with safety, this exercise of the Way of the Cross was invented as a substitute. Pictures representing the most moving and remarkable events of our Lord's Passion, from the time of his sentence to his Burial, are hung about the walls of the church, and by visiting these in succession, and praying before each one, we are able in some manner to imitate the devotion of Catholics

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of other days, although by a pilgrimage far less long and painful. The Way of the Cross, in its present form, was instituted in the middle of the fourteenth century, by the Franciscans. The Sovereign Pontiffs have attached to it many Indulgences, which are too numerous to mention here. Any one who is in a state of grace may gain these Indulgences by making the round of these fourteen stations, meditating before each one upon the Mystery it represents. No form of prayer is required, nor is it necessary that these meditations should be long. (S. C. Ind. 22, Sept., 1829; ditto, 7 April, 1831.) As to those for whom it is impossible to fulfill these conditions, they may make the Way of the Cross in another manner, by means of a crucifix indulgenced for this purpose. These gain all the Indulgences by holding the crucifix in their hand, and reciting fourteen times the *Pater, Ave, and Gloria;* then five times *Pater, Ave,* and *Gloria,* and finally, one *Pater, Ave,* and *Gloria,* in honor of the Five Wounds of our Lord; and finally, one *Pater, Ave,* and *Gloria,* for the intention of the Sovereign Pontiff.

This devotion is commenced with an act of contrition, which may be

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made as follows, or in any similar manner:

O MY God, my Redeemer, behold me here at thy feet. From the bottom of my heart I am sorry for all my sins, because by them I have offended thee, who art infinitely good. I will die rather than offend thee again.

FIRST STATION.

Jesus is Condemned to Death.

(GENUFLECTING.)

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast reedemed the world.

(STANDING)

Consider how Pilate condemned the innocent Jesus to death, and how thy Redeemer submitted to this sentence, to free thee from the sentence of everlasting death.

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(KNEELING)

O Jesus! I thank thee for this thy great love, and I beseech thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

Our Father; Hail, Mary; Glory be, etc.

SECOND STATION

Jesus is made to bear his Cross.

V. We adore thee, etc.
R. Because, etc.

Consider how Jesus took upon his shoulders the Cross, which thy many sins made so heavy.

O Jesus! grant me the grace not to make thy Cross heavier by new sins, and cheerfully to carry mine, in a true spirit of penance.

Our Father; Hail, Mary; Glory be, etc.

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THIRD STATION.

Jesus falls the first time.

V. We adore thee, etc.

R. Because, etc.

Consider how Jesus, overcome by weariness and pain, fell to the ground under the weight of the Cross.

O Jesus! my falls into sin caused thee this fall. Grant that I may never renew thy pain by a relapse into sin.

Our Father; Hail, Mary; Glory be, etc.

FOURTH STATION.

Jesus is met by his Blessed Mother.

V. We adore thee, etc.

R. Because, etc.

Consider the anguish which filled the hearts of Jesus and Mary at this sorrowful meeting. It was thy sins that caused the Son and Mother this affliction.

O Jesus! excite in me, through the intercession of thy holy Mother, a

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lively sorrow for my sins, that I may bewail them my whole life long and in the hour of my death find favor with thee.

Our Father; Hail, Mary; Glory be, etc.

FIFTH STATION

The Cross is laid on Simon of Cyrene.

V. We adore thee, etc.
R. Because, etc.

Consider how the Jews, seeing that Jesus was no longer able to drag his Cross along, compelled Simon of Cyrene to carry it after him.

O Jesus! I ought to carry the Cross, because I have sinned. Give me the grace at least to accompany thee on the way to Calvary, and for the love of thee cheerfully bear the Cross of adversities.

Our Father; Hail, Mary; Glory be, etc.

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SIXTH STATION.

Veronica wipes the Face of Jesus.

V. We adore thee, etc.
R. Because, etc.

Consider how this woman tried to alleviate the suffering of Jesus, and how he rewarded her by leaving the print of his Sacred Face on the towel she had in her hands.

O Jesus! grant me the grace to cleanse my soul from all its defilements, and imprint deep in my heart and mind the image of thy holy sufferings.

Our Father; Hail, Mary; Glory be, etc.

SEVENTH STATION

Jesus falls the second time.

V. We adore thee, etc.
R. Because, etc.

Consider the suffering which Jesus, having resumed the Cross, endures in this second fall. Thou hast been the cause of them, by thy frequent relapses into sin.

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O Jesus! I stand before thee full of shame. Give me the grace so to arise from my sins, as never again to fall back into them.

Our Father; Hail, Mary; Glory be, etc.

EIGHTH STATION

Jesus speaks to the women of Jerusalem.

V. We adore thee, etc.
R. Because, etc.

Consider how Jesus exhorts these women to weep, not for him, but for themselves; to teach thee to weep more for thy sins than for his sufferings.

O Jesus! give me tears of true contrition, that the sorrow I feel for thy sufferings may be profitable to me.

Our Father; Hail, Mary; Glory be, etc.

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NINTH STATION

Jesus falls the third time.

V. We adore thee, etc.
R. Because, etc.

Consider how Jesus falls the third time, enduring excruciating pain, to atone for thy obstinacy in continually committing new sins.

O Jesus! now I am firmly resolved to give up sin forever, so as not to cause thee new suffering. Strengthen me in this my resolution, and by thy grace make it efficacious.

Our Father; Hail, Mary; Glory be, etc.

TENTH STATION

Jesus is stripped, and receives gall to drink.

V. We adore thee, etc.
R. Because, etc.

Consider the shame Jesus endured in being stripped of his garments, and the bitterness of the wine mixed with myrrh

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gall which they caused him to drink. Thus he atoned for thy immodesty, and thy intemperance in eating and drinking.

O Jesus! I am sorry for all the sins I have committed by sensuality. I promise, with thy assistance, not to renew thy shame and suffering, and to live henceforward in modesty and temperance.

Our Father; Hail, Mary; Glory be, etc.

ELEVENTH STATION

Jesus is nailed to the Cross.

V. We adore thee, etc.

R. Because, etc.

Consider the dreadful sufferings Jesus endured, when the Jews stretched his bleeding Body on the Cross, and fastened it thereon with hails driven through his Sacred Hands and Feet.

O Jesus! thou didst suffer all this for me; and should I suffer nothing for thee? Fasten my obstinate will to thy Cross. I firmly resolve never

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more to offend thee, and for the love of thee to suffer everything.

Our Father; Hail, Mary; Glory be, etc.

TWELFTH STATION

Jesus dies on the Cross.

V. We adore thee, etc.
R. Because, etc.

Consider how Jesus after a three hours agony, dies on the Cross for thy salvation.

O Jesus! since thou hast sacrificed thy life for me, it is but just that I should spend the rest of my life for thee. And this I firmly propose to do. Only grant me, by the merits of thy Death, the grace to put my resolution in practice.

Our Father; Hail, Mary; Glory be, etc.

THIRTEENTH STATION

Jesus is taken down from the Cross.

V. We adore thee, etc.
R. Because, etc.

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Consider the grief of the Mother of God, when she received in her arms the Body of her divine Son, all pale, covered with blood, and void of life.

O most holy Virgin! obtain for me the grace never more to crucify Jesus afresh by new sins, but by the practice of virtue to keep him ever alive in me.

Our Father; Hail, Mary; Glory be, etc.

FOURTEENTH STATION

Jesus is laid in the Sepulchre.

V. We adore thee, etc.
R. Because, etc.

Consider how the most sacred Body of Jesus was laid, with the greatest reverence, in the new grave prepared for it.

O Jesus! I thank thee for all thou hast suffered in order to redeem me; and I beseech thee, grant that I may prepare myself to receive worthily, in holy Communion, the Body which thou hast given for me. Take up thy abode forever in my soul.

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Our Father; Hail, Mary; Glory be, etc.

Conclude by saying five times Our Father; Hail, Mary; Glory be, etc. in honor of the Five Wounds.

STABAT MATER

STABAT Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladiús.

O quam tristis et afflicta,
Fuit illa benedicta
Mater unigeniti!
Quae moerebat et dolebat,
Pia mater, dum videbat
Nati poenas incliti.

Quis est homo qui non fleret,
Christi matrem si videret
In tanto supplicio?
Quis non posset contristari
Piam matrem contemplari
Dolentem cum Filio?

Pro peccatis suae gentis,
Vidit Jesum in tormentis,

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Et flagellis subditum.
Vidit suum dulcem natum,
Morientem, desolatum,
Dum emisit spiritum.

Eja mater, fons amoris,
Me sentire vim doloris
Fac ut tecum lugeam.
Fac ut ardeam cor meum,
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui nati vulnerati,
Tam dignati pro me pati,
Poenas mecum divide.

Fac me tecum pie fiere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Virgo virginum praeclara,
Mihi jam non sis amara;
Fac me tecum plangere
Fac ut portem Christi mortem
Passionis fac consortem,
Et plagas recolere.

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Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii,
Inflammatus et accensus,
Per te, Virgo, sim defensus,
In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriae.
Quando corpus morietur,
Fac ut animae donetur,
Paradisi gloria. Amen.

TRANSLATION.

Mingling her tears with her Son's Blood.

As that streamed down from every part,
Of all his Wounds she felt the smart,
What pierced his Body, pierced her heart.

Who can with tearless eye look on,
When such a Mother, such a Son,
Wounded and gasping does bemoan?

Oh! worse than Jewish heart that could,
Unmoved, behold the double flood
Of Mary's tears and Jesus' Blood.

It is OUR *sins, alas! not His,*
For which He bleeds, for which He dies,
In this atoning Sacrifice.

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When graves did open, rocks were rent.
When nature and each element
His torments and her grief resent,

Shall man, the cause of all his pain
And all his grief, shall sinful man
Alone insensible remain?

Ah! loving Mother, teach my heart,
Of sighs and tears the holy art,
And in thy grief to bear a part.

The sword of grief that did pass through
Thy very soul. Oh! may it now
One KIND wound on my heart bestow.

Great Queen of sorrows! in thy train,
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

Refuge of sinners! grant that we
May tread thy steps, and let it be
Our sorrow not to grieve with thee.

Oh! may the wounds of thy dear Son,
Our contrite hearts posses alone,
And all terrene affections drown.

May they such deep impressions make,
That we of suffering for his sake,
May joyfully our portion take.

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Let us His proper badge put on
Let's glory in His Cross alone,
By which He marks us for His own.

That when the dreadful day shall come,
For every man to hear his doom,
On His right hand we may find room,

Oh, hear us, Mary! Jesus hear!
our humble prayers, secure from fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepared we may remove,
When called, to the blessed seats above.
Amen.

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THE LITANY OF SAINTS

Lord! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Christ! hear us, Christ! graciously hear us.
God the Father of Heaven! have mercy on us.
God the Son, Redeemer of the world! have mercy on us.
God the Holy Ghost! have mercy on us.
Holy Trinity One God! have mercy on us.

Holy Mary!
Holy Mother of God!
Holy Virgin of Virgins!
St. Michael!
St. Gabriel!
St. Raphael!
All ye holy Angels, and Archangels!
All ye holy Orders of blessed Spirit
St. John Baptist!
St. Joseph!
All ye holy Patriarchs and Prophets!
St. Peter!
St. Paul!
St. Andrew!
St. James! (SON OF ZEB.)
St. John!
St. Thomas!
St. James! (SON OF ALPH.)
St. Philip!

Pray for us.

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St. Bartholomew!
St. Matthew!
St. Simon!
St. Thaddaeus!
St. Mathias!
St. Barnaby!
St. Luke!
St. Mark!
All ye holy Apostles, and Evangelists!
All ye holy Disciples of our Lord!
All ye holy Innocents!
St. Stephen!
St. Lawrence!
St. Vincent!
St. Fabian, and St. Sebastian!
St. John, and St. Paul!
St. Cosmas, and St. Damian!
St. Gervase, and,St. Protase!
All ye holy Martyrs!
St. Sylvester!
St. Gregory!
St. Ambrose!
St. Augustine!
St. Jerome!
St. Martin!
St. Nicholas!
St. Patrick!
All ye holy Bishops, and Confessors!
All ye holy Doctors!
St. Anthony!
St. Benedict!
St. Bernard!

Pray for us.

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St. Dominick!
St. Francis!
All ye holy Priests, and Levites!
All ye holy Monks, and Hermits!
St. Mary Magdalen!
St. Agatha!
St. Lucy!
St. Agnes!
St. Cecilia!
St. Catharine!
St. Anastasia!
Pray for us.

All ye holy Virgins, and Widows!
All ye Men and Women, Saints of God!
MAKE INTERCESSION FOR US.
Be merciful unto us. SPARE US, O LORD!
Be merciful unto us. GRACIOUSLY HEAR US, O LORD!

From all evil,
From all sin,
From thy wrath,
From a sudden and unprovided death
From the deceits of the devil,
From anger, hatred, and all ill will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy Holy Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and holy fasting,
Through thy Cross and Passion,
O Lord, deliver us.

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Through thy Death and Burial,
Through thy Holy Resurrection,
Through thine admirable Ascension,
Through the coming of the Holy Ghost the Comforter,
In the day of judgment,
We sinners,
That thou spare us,
That thou pardon us,
That thou vouchsafe to bring us to true penance,
That thou vouchsafe to govern and preserve thy holy Church,
That thou vouchsafe to preserve our Apostolic Prelate, and all ecclesiastical orders in holy religion,
That thou vouchsafe to humble the enemies of thy holy Church,
That thou vouchsafe to give peace, and true concord to Christian kings and princes.
That thou vouchsafe to grant peace, and unity to all Christian people,
That thou vouchsafe to confirm and preserve us in thy holy service,
That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls, and those of our brethern, kinsfolks, and benefactors, from eternal damnation,

O Lord, Deliver us.

We beseech Thee, hear us.

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That thou vouchsafe to give, and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us,
Son of God,
} *We beseech Thee, hear us*

Lamb of God, who takest away the sins of the world! SPARE US, O LORD!
Lamb of God, who takest away the sins of the world! HEAR US, O LORD!
Lamb of God, who takest away the sins of the world! HAVE MERCY ON US.
Christ! hear us; Christ! graciously hear us.
Lord! have mercy on us; Christ! have mercy on us; Lord! have mercy on us.
Our Father, etc.
V. And lead us not into temptation.
R. But deliver us from evil. Amen.

PSALM LXIX.

O God! come to my assistance; O Lord! make haste and help me,

Let them be confounded, and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away, blushing for shame, that say to me: 'Tis well, 'tis well.

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Let all that seek thee, rejoice and be glad in thee; and let such as love thy salvation say always: the Lord be magnified.

But I am needy, and poor, O God! help me,

Thou art my helper and my deliverer: O Lord! make no delay. Glory be to the Father, etc.

V. Save thy servants.

R. Trusting in thee, O my God!

V. Be unto us, O God! a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord! deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief Bishop, N.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord! for thy name's sake, to reward, with eternal life, all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord! and let perpetual light shine upon them.

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V. May they rest in peace.
R. Amen.
V. For our absent brethren.
R. O my God! save thy servants trusting in thee.
V. Send them help, O Lord! from thy holy place.
R. And from Sion protect them.
V. O Lord! hear my prayer.
R. And let my cry come unto thee.

Let us Pray.

O GOD! whose property it is always to show mercy, and to forgive, receive our petitions: that we, and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord! the prayers of thy suppliants, and pardon the sins of them that confess to thee; that in thy bounty, thou mayst give us pardon, and peace.

Out of thy clemency, O Lord! show thy unspeakable mercy to us, that so, thou mayst acquit us of our

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sins, and deliver us from the punishments which we deserve for them.

O God! who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplications to thee, and turn away the scourges of thine anger, which we deserve for our sins.

O Almighty, and Eternal God! have mercy on thy servant N. our chief Bishop, and direct him according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things, that are agreeable to thee, and perform them with all his strength.

O God! from whom proceed holy desires, right counsels, and just works, give to thy servants, that peace which the world cannot give; that our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, through thy protection, may be peaceful.

Inflame, O Lord! our reins, and

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hearts with the fire of the Holy Ghost, that we may serve thee, with a chaste body, and please thee with a clean heart.

O God! the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that through pious supplications, they may obtain the pardon, which they have always desired.

Direct, we beseech thee, O Lord! our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer, and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all those whom thou fore-knowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world

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still retains them in the flesh, or the next hath already received them divested of their bodies, may, by the intercession of thy saints, and the clemency of thy goodness, obtain pardon and full remission of all their sins, through, etc.

R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. May the Almighty, and merciful Lord graciously hear us!
R. Amen.
V. And may the souls of the faithful departed through the mercy of God, rest in peace.
R. Amen.

A Prayer in Affliction.

O MY Lord Jesus Christ! true God and true Man! who suffered an ignominious death on the Cross for my redemption: I most humbly offer unto thee my soul: my body: and my life: to be disposed of according

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thy will. Lord, I most humbly beseech thee, through thine infinite goodness and mercy, and by the merits of thy bitter Death and Passion, that thou forgive me my sins: give me strength, and patience, to overcome all temptations and adversities: pardon my enemies all the injuries they have done me in thought, word or deed, and make us all partakers of thy heavenly kingdom: who with the Father and the Holy Ghost, livest and reignest One God, world without end. Amen.

An Universal Prayer.

O MY God! I believe in you, strengthen my faith; I hope in you, confirm my hope: I love you, redouble my love; I am sorry that I have offended you, increase my contrition.

I adore you as the first principle of my being, I desire you as my last end; I give you thanks as my perpetual benefactor, I invoke you as my sovereign defender.

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Fill my heart with fear without despondency; with confidence without presumption; with piety without illusion; and with joy without licentiousness.

My God! vouchsafe to guide me by your wisdom; to restrain me by your justice; to comfort me by your mercy; and protect me by your power.

I consecrate all my thoughts, words, actions, and sufferings to you; that henceforward I may think of you; speak of you; act for you; and suffer for you.

Lord! I desire that your will may be done, because it is your will, and in the manner that you will.

I beseech you to enlighten my understanding; to inflame my will; to purify my body; and to sanctify my soul.

My God; give me strength to expiate my offences; to overcome my temptations; to correct my predominant passions; and practise the virtues proper for my state.

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Fill my heart with tenderness for your goodness; aversion for my failings; love for my neighbor; and contempt for the world.

Let me remember, O God! to be submissive to my superiors; condescending to my inferior; faithful to my friends; and chartiable to my enemies.

Assist me to overcome sensuality by mortifications; avarice by alms deeds; anger by sweetness; and tepidity by devotion.

My God! make me prudent in my undertaking; courageous in dangers; patient in afflictions; and humble in success.

Let me never forget to join attention to my prayers; temperance to my meals; exactness in my employments; and constancy to my resolutions.

Lord! inspire me to keep an upright conscience; a modest exterior; an edifying conversation; and a regular conduct.

Grant that I may continually apply myself to overcome nature; to comply

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with thy grace; to keep thy commandments; and to work out my salvation.

Discover to me, O God! the nothingness of this world; the greatness of Heaven; the shortness of time; and the length of eternity.

Grant that I may prepare for death that I may fear thy judgments; that I may avoid damnation; and in the end obtain Heaven.

Vouchsafe, in fine, to grant repentance to all sinners; perseverance to the just; peace to the living; and eternal bliss to the faithful departed: All which I beseech thee, O Lord! to grant through the merits of our Lord Jesus Christ; the intercession of the Blessed Virgin and all the saints: and the prayers of the Church on earth. Amen.

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LITANY OF THE SACRED HEART

THREE HUNDRED DAYS INDULGENCE ONCE A DAY

Latest Litany

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost.
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in the Womb of the Virgin Mother,
Heart of Jesus, substantially united to the Word of God,
Heart of Jesus, of Infinite Majesty,
Heart of Jesus, Sacred Temple of God.
Heart of Jesus, Tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, burning furnace of Charity,

Have mercy on us.

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Heart of Jesus, abode of Justice and Love,
Heart of Jesus, full of Goodness and Love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise;
Heart of Jesus, King and Centre of all hearts,
Heart of Jesus, in Whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in Whom dwells the fulness of divinity,
Heart of Jesus, in Whom the Father was well pleased,
Heart of Jesus, of Whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful.
Heart of Jesus, enriching all who invoke Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,

Have mercy on us!

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Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, Victim of sin,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the saints;
Have mercy on us!

Lamb of God, Who takest away the sins of the world, Spare us, O Lord.
Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, Have mercy on us.

V. Jesus, meek and humble of heart.
R. Make our hearts like unto Thine.

Let us pray.

O ALMIGHTY and ETERNAL GOD, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in behalf of sinners, and being appeased, grant pardon to those who seek Thy mercy, in the name of the Jesus Christ, Thy Son, Who liveth and with Thee, in the unity of the ost, world without end. Amen.

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INDULGENCED PRAYERS

Applicable to the Souls in Purgatory.

ALL that we give in charity to the faithful departed is changed into grace for us, and after our death, we shall find its merit doubled a hundredfold. — St. Ambrose.

It was advised by a great Saint, at morning prayers, to make the intention of gaining all the Indulgences attached to all the prayers or works of that day, specifying to what suffering souls they are to be applied. It is most pleasing to our Blessed Lady to leave the application of Indulgences at her disposal.

"Jesus, Mary." — 25 days Indulgence each time.

"My Jesus, Mercy." — 100 days each time.

"May the Sacred Heart of Jesus be loved everywhere." — 100 days each time.

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"Sacred Heart of Jesus have mercy on us." — 100 days each time.

"Jesus meek and humble of heart, make my heart like unto thy Heart." — 300 days each time.

"O sweetest Heart of Jesus, I implore that I may love thee more and more." — 300 days Indulgence. Plenary once a month.

"My sweetest Jesus, be not thou my Judge but my Saviour."—50 days.

"Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary." — 300 days each time.

"Immaculate Heart of Mary, pray for us." — 10 days each time.

"Our Lady of the Sacred Heart pray for us." — 100 days each time.

"Sweet Heart of Mary, be my Salvation." — 300 days each time. Plenary once a month.

"Eternal Father! I offer thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of ly Church." — 100 days each time.

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APPENDIX

THE CHRISTIAN'S RULE OF LIFE AND DAILY EXERCISE IN ACCORDANCE WITH THE SACRED SCRIPTURES.

THE SAYINGS AND EXAMPLES OF THE SAINTS, AND OF OTHER PIOUS CHRISTIANS

(Extracted from "The Catechist" of the Rev. G. E. Howe.)

I

THE CHRISTIAN'S RULE OF LIFE

Motto: "Decline from evil and do good."—Ps. 36:27.

By the rule of life taught by Jesus Christ we are bound always to hate sin and to love God.

Above all other evils, we must hate sin so as to be resolved never to commit a wilful sin, for the love or fear of anything whatever.

Christ says: "He that loveth Father or Mother more than Me is not worthy of Me." — Matt. 10:37.

And again He says: "He that shall deny

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Me before men, I will also deny him before My Father." — Matt. 10:33.

We must love God above all things and with our whole hearts.

"Not every one that saith to Me Lord, Lord! shall enter into the kingdom of Heaven." — Matt. 7:21.

He that doth the will of My Father, he shall enter into the kingdom of Heaven. — Matt. 7:21.

And to love God we must learn by begging of God to teach us to love Him. "O my God, teach me to love Thee."

The love of God will lead us often to think how good God is; often to speak of Him in our hearts; and always to seek to please Him.

Jesus Christ also commands us to love one another, that is, all persons without exception for His sake,

"This is My Commandment." — John 15:34.

"A new commandment I give unto you". — John 13:34.

And again says Christ: Thou shalt love thy neighbor as thyself.

And how are we to love one another? We are to love one another by wishing well to one another, and praying for one another, and by never allowing ourselves any thought, word, or deed to the injury of anyone.

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"See thou never do to another what thou wouldst have to have done to thee by another," says Tobias of old, and says Jesu Christ, "As you would that men should do to you, do you also to them." —Luke 6:31.

We are also bound to love our enemies: not only *by forgiving them* from our hearts, but also *by wishing them* well, and *praying* for them.

"If you will not forgive men, neither will your Father forgive you". Matt. 6:15. "By this shall all men know that you are my disciple, if you have love one for another." John 13:35. And, pray for them that persecute and calumniate you." Matt 5:44.

Another great rule Jesus Christ has given us in these words: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." —Luke 9:23.

And how are we to deny ourselves? The answer is: By giving up our own will and by going against our own humors, inclinations, and passions. "My meat", says Christ, "is to do the will of Him that sent me. John 4:34. And, I come not to do My own will, but the will of Him that sent Me. John 6:38. We are bound to deny ourselves because our natural inclinations are prone to evil from our very childhood;

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and, if not corrected, by self-denial, they will certainly carry us to perdition.

And are we to take up our cross daily? We are to take up our cross daily by submitting daily with patience to the labors and sufferings of this short life and by bearing them willingly for the love of God. Then, we are to follow our blessed Lord by walking in His footsteps and imitating His virtues. The principal virtues we are to learn of our Blessed Lord are meekness, humility, and obedience. Our Lord is called the Lamb of God. He Himself bids us to learn these virtues of meekness and humility from Him. "Learn of Me," says He, because I am meek and humble of heart.—Matt. 11:29.

As to obedience God says in Holy Writ: "Obedience is better than sacrifices" (1 Kgs. 15:22.) "Servants, obey in all things your masters." (Col. 3:22.) "Children obey your parents." (Eph. 6:1.) "Obey your prelates." (Hebr. 13:17.)

The enemies we must fight against all the days of our life are satan, the world, the flesh: satan who is the author of all evil, and murderer of souls; who endeavors to undo the work of our Baptism; then the world with all its vanities and false maxims, its seducing fashions and dangerous customs; and the flesh with its concupiscence and desires of indulgence is the most allur-

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ing and most dangerous enemy, and is always with us.

ST. BERNARD'S RULE

To keep himself from being influenced by what the world would say of him, St. Bernard was accustomed to say to himself often every day: "Bernard if you were to die to-day, what would you do, what are you now going to do? and in what manner would you do it? He thought only of how God would judge his actions and not of what the world might say about them.

Now, to hinder those enemies of our soul from drawing us into sin what must we do? The answer is: we must watch, pray, and fight against all their suggestions and temptations. And in this warfare against satan, the world and the flesh, we must depend *not on ourselves,* but *on God* only: "I can do all things in Him who strengtheneth me." (Phil. 4:13.)

God is the only source of true strength. "Unless the Lord keep the city, he watcheth in vain that keepeth it." (Ps. 126:1.)

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II

THE CHRISTIAN'S DAILY EXERCISE

Motto: "Let all things be done according to order."—I. Cor. 14:40

You should rise in the morning diligently, dress yourself modestly, and then kneel down and say your morning prayers.

If you have time, it is useful, too, to make daily meditation, for such was the practice of all the Saints. The celebrated Gerson of Paris used to say: "Give me one who makes daily meditation, and I will answer for his salvation." — Meditate (ponder, reflect, consider) especially on the four last things (Death, Judgment, Heaven, Hell) and the Life and Passion of our Blessed Lord.

Frequently read good books, such as the Holy Gospel, the Lives of the Saints, and other spiritual works, which nourish our faith and piety, and arm us against the false maxims of the world.

"By spiritual reading," says St. Bernard, we *seek* God: in meditation we *find* Him."

As to your eating, drinking, sleeping, and amusements, you should use all these things with moderation, and with a desire to please God. *Before* meals say: "Bless us, O Lord, and these Thy gifts, which we are

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going to receive from thy bounty, through Christ our Lord. Amen."

"Let no one sit at table, without having prayed," says St. Jerome. And says St. Basil: "Let prayers be said before taking food."

After meals say: "We give Thee thanks Almighty God, for all Thy benefits who livest and reignest, world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen."

Says St. Basil: "Let prayers be said after food." And says St. Jerome: "Let no one leave the table without giving thanks to his Creator.". And St. Chrysostom: "We must pray before and after meals."

And how should you sanctify your ordinary actions and employments of the day? You should sanctify them by often raising up your heart to God whilst you are about them, and saying some short prayer to Him.

And when you find yourself tempted to sin, you should make the sign of the cross on your heart and call on God as earnestly as you can, saying, "Lord, save me, or I perish."

Ever trust in God whom nothing can resist. St. Paul says: "Who (God) will

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not suffer you to be tempted above that which you are able." I Cor. 10:13.

St. Alphonsus, when an old man, and after having lived a life of heroic sanctity, had to suffer many terrible temptations. One day when speaking to one of the fathers, he said: "I am eighty three years of age, and the fire of my youth is not yet extinct." Often was he heard to exclaim: "O my Jesus, grant that I may die rather than yield to temptation."

If you have fallen into sin you should cast yourself in spirit at the feet of Christ, and humbly beg His pardon by a sincere act of contrition.

And when God sends you any cross, or sickness, or pain you should say: "Lord, thy will be done; I take this for my sins." Christ says: "Blessed are they that mourn." (Matt. 5:5) And St. Paul: *"To them that love God all things work together unto good."* (Rom. 81:28.)

You should also do well to say often to yourself during the day such little indulgenced prayers as: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. In all things may the most holy, the most just, and the most lovable Will of God be done, praised, and exalted above all forever. O Sacrament most holy, o

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Sacrament divine, all praise and all thanksgiving be every moment thine. Praised be Jesus Christ, praised for evermore. My Jesus, mercy! — Sweet Heart of Mary, be my salvation!

And how should you finish the day? You should finish the day by kneeling down and saying your night prayers.

Then after your night prayers you should observe due modesty in going to bed, occupy yourself with the thoughts of death, and endeavor to compose yourself to rest at the foot of the cross, and give your last thoughts to your crucified Savior.

Placing yourself in the care of God, say: "Into Thy hands I commend my spirit" (Ps. 30:6), using (over and above night prayers) some ejaculations, as,

"I lay my body down to sleep,
I pray to God my soul to keep,
And if I die before I wake,
I pray to God my soul to take."

If you then should die, your last work and thought will have been for your Creator and approaching Judge.

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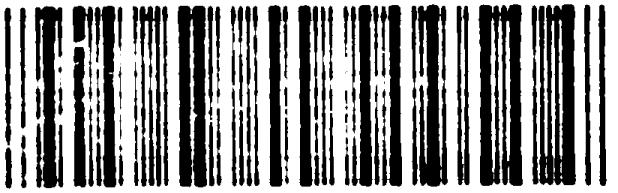

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